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A TENTATIVE SKETCH OF THE ORIGIN AND EVOLUTION OF SYMBOLIC FUNCTION

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First Paper

I. THEORETICAL CONSIDERATIONS

The general energetic hypothesis that man, as well as every other form of living matter, is a mechanism, or a system of mechanisms through which the capture, transformation, and release of energy takes place, is one that has come to be universally maintained.

The energy comes from the Cosmos. It is captured by means of specific energy receptors which are found throughout the entire body. These specialized portions of the body, external as well as internal, have come to be what they are through countless millions of years of adaptation. These receptors are numerous. It is a kindergarten type of physiology to speak of the five senses. Anatomical research has revealed a score or more specific energy receptors and is constantly describing the histological details of others as such methods advance and the concept of specific energy receptors becomes more widely applied. It is equally, we submit, an inadequate physiology that conceives of chemical food stuffs as the only or the chief energy captives that run the human body. The calorimetry energy measurement concept, while perfectly valid

* Outline of paper given at the American Psychoanalytic Society, May, 1922, Washington, D. C.

within restricted limits, is utterly inadequate as a concept to measure total energy interchange values for human beings and human society.†

Energy, as light, beats upon the optical receptors, upon other pigment receptors of the skin, and still other pigment receptors found in other internal structures of the human body.‡ Thermal stimuli equally are being caught by specific receptors. Gravity stimuli have built up the special types of bony and muscular structures voluntary as well as involuntary for various adaptive needs. Barometric stimuli have conditioned skin and lung structure; and the composition of dissolved gases within the bodily fluids, with their physico-chemical tropisms, are fixed in response to centuries of such influences [Henderson]. Sound receptors have their specific characters.

Fragmentary histological features of many of these receptor types are fairly well known, but when one turns to specific chemical receptors, such as those found in the gastrointestinal tract, the liver, the lung, the pancreas, the endocrine glands, histological science is only just forging the way. The receptors for compound neuro-chemical stimuli, such as those for the hormones, are also slowly delivering up their structural secrets, and the connection pathways, by which organic synthesis is made possible, are but feebly glimpsed in the general scheme of the organism acting as a whole.

These various specific energy stimuli have been influencing structure and function for millions of years. The stimuli have been caught in greater and greater amounts through the advancing organization and synthesis of tropistic and taxic response which through a masterly "storage" in phyletic cellular memories [the Engrammes of Semon] has finally resulted in the mechanism of mechanisms, still pathetically imperfect, MAN.

It is not the purpose of this sketch to follow out the lines of research concerning the structural variations, the functional capacities, nor the integrative organization of these aggregates of possible dynamic transformation products, that of the proteids alone consti-

† Linhart, G. A. Free Energy of Biological Processes. *Jl. Gen. Physiol.*, January 20, 1920, ii, 1920, 247-251. Sheldon, W. H. Is the Conservation of Energy Proved by the Human Body? *Jl. of Philosophy*, 18, 1921, 589-600.

‡ Secerov. *Light, Farbe und die Pigmente. Vorträge und Aufsätze v. Entwicklungsmechanik der Organismen.* No. 18. Also contributions of Bloch on Melanins, light stimulus and adrenalin relationships. See Jelliffe and White. *Diseases of Nervous System.* Edit. 4. *Skin Syndromes.* White. *Mechanisms of Character Formation.*

tuting a million metamorphoses. Even the general outlines of the more precise mechanics of these transforming processes are lacking and all of our hypotheses concerning neural integrative factors are but a fragmentary series of the most daring speculations.

Finally we shall not attempt to state by what precise machinery the *delivery* of energy in this interchange takes place further than by generalizing upon two large energy system outlets; (a) the metabolism of the body (self preservative instinctive integrations), and (b) social conduct.*

Everything that comes in must go out, sooner or later. The human being is a transformer. It manufactures no energy. Its chemicals are its transforming apparatus; the materials over which and through which its transformations take place. They are not its sole stimuli sources. They are chiefly the body's wires, its wheels, its gears, its driving rods, its purely structural units, the workings of which we call behavior, metabolic or social.

For the purpose of this sketch, however, I do purpose focussing attention upon one type of stimuli, and wish to advance some general remarks concerning the organization through which such have gone, and, moreover, I would attempt a general outline of a point of view which it is believed offers a pragmatic outlook upon a wider understanding of human behavior with a consequent gain toward its better adaptation in daily living.

It is to the *sound stimuli* that I would direct attention. These, falling chiefly upon the organ of Corti, function for at least three separate and distinct, though integrated, purposes. By means of purely physical processes the metabolic upkeep is conditioned; through sensorimotor organization adaptive phyletic memory tropisms become effectual, and finally through symbol development new dynamic quantitative reactions become possible, imparting increased significance to the receptor mechanisms, causing vastly greater work to be put upon the transforming machinery, and finally affording a larger delivery capacity.

It is here emphasized that through the gradual evolution of the *symbol*, in speech or other form, new energy containers of enormous potential have been evolved, and that one of the most marked

* Sherrington. Some Aspects of Animal Mechanism. Science, September 22, 1922. Integrative Action of the Nervous System. 1906. Kappers. Vergleichende Anatomie des Nervensystems. 1920. Winkler. Le Systeme Nerveux. 1919, 1920. Bechterew. Reflexologie. Zeit. f. d. g. N. P. 80, 1922, 265.

advances in the *human machine* capacity over those of all other living energy systems is registered through this new working tool, *human symbolism*. Through it, larger energy intake, greater transformation necessity, and increased delivery is realized.*

If we hold, with Bergson, that the "heaping up of the past upon the past goes on without relaxation"—that, "when man has accumulated so much past that he has no room for any future, he is dead"—then death, partial (as disease) or complete, means such failure in our energy delivery systems that we are unable to unload our phyletic memory accumulations. We can no longer reorganize, resymbolize our past experience into newer symbolic deliveries.

Much of this has been said before. All that this argument would attempt to formulate in this field is that through the gradual developments of phyletic sound tropisms organized in the nervous system, as a whole, one has come to speak of certain aspects of the human functions which have come to be investigated under the general conception of "psychology."

This present formulation would outline a special field in psychology which has come to mean much for the students of psychopathological phenomena. We purpose naming this *paleopsychology*, meaning by this, that, as in the history of past ages, plants and animals lived and played a major part in the phylogeny of living forms, their study constituting the sciences of paleobotany and paleozoology, in an analogous manner the phyletic development of the symbol as an energy container and energy deliverer pushed this race or that race along the path of advanced organization with greater capacity to live and to live more widely. The dynamic capacity of the symbol, to realize, to recombine, to reconstruct, to resymbolize the past for greater potential, is the guiding principle to teleological value in tracing back the adaptive capacity of symbols at different phyletic levels.

If one states that it was through greater brain capacity that the human phylum came to be, then it is stated, in terms of this sketch, that it was through the greater capacity for phyletic organization of symbol intake and symbol outgo that has and shall determine racial advance, as well as individual health and happiness.

A science of *paleopsychology* then is posited with a positive practical program.

* Jelliffe. The Symbol as an Energy Condensor. J1. Nerv. and Mental Disease, December, 1919.

While it may be freely admitted that it may be in the situation that paleobotany or paleozoology were, not many years ago—before the work of Brogniart, the father of paleobotany for instance* still there are enough evidences to show that such a science has become a possibility since the practical investigation of the unconscious has become feasible through the work of Freud, Bleuler, Jung and the psychoanalytic school.

The first crude gropings for principles through which such a science may be organized concern themselves with the notions of *Conscious* and *Unconscious*. Here one meets with difficulties of formulation in a dynamic living organism which are not paralleled in a more static museum sense, along which lines the formulations of paleobotany or paleozoology first arose. Even with these latter the principle of inner functional organization has come to be utilized in determining phyletic affiliations, and in understanding the rise and fall of animal and plant groupings—so shall we seek for some such similar group of principles from the philological, the pedagogic, the psychiatric and psychoanalytic disciplines, respectively.

The difficulties are great, the hypotheses speculative; yet the material is ample, and the need imminent.

The principle of the inner functional capacity of the symbol in its energy potential, that is, the depths of its application to handle libido for the gratification of the bodily cravings is one of the first ideas to which attention may be drawn. Much as I should like in this place to discuss the general principles which have been elucidated as working hypotheses to understand symbol building, I must be content to refer simply to the work of Jung, of Silberer, of Schlesinger, of Jones, and of others mentioned by these writers. Freud's own studies on the dynamic outlet capacity of Wit, should also be here considered and the whole general aspect of the Freudian theory of repression as contributing to the mechanism of symbol formation. I believe one should include the mechanism of the dream formation in its teleological prospective aspect as elucidated by Jung and Maeder, which is of cardinal value in bringing together the general conceptions underlying the whole process of the Unconscious.

All that we wish to say is a bold statement that in the Personal Unconscious, and in the Collective Unconscious (Mneme of Semon), one may find in the dreams of human beings, as well as in the con-

* Berry, E. W. *Paleobotany*, Smithsonian Collection, 1918. Boule. *Les Hommes Fossiles*. Masson, Paris, 1921.

sciously held beliefs, (Symbolic Values) of differing people, symbols that are functioning for the individual at different phyletic levels—some older, some younger. Further, the general hypothesis is advanced that with that degree with which an individual attempts to utilize a symbol at a phyletic functional level incongruous with or illy organized with the action patterns of his general organization, such an individual is in conflict, and will show a breakdown somewhere in adaptation either recognizable at a metabolic, sensori-motor, or symbolic level.

The former is what is called a constitutional disease; the second causes gross variations in adjustment of means to ends; the last results in one of the milder or severer grades of neuroses or psychoses. With the first, general medicine is primarily interested, and social and political factors deeply involved. The second type of behavioristic reaction constitutes that which in the main we designate the average life of the community. The principles of a sociology formulated upon the general ideas here outlined, as a contribution to the underlying difficulties that people have in adjusting their receptors and effectors along adequate lines, we believe would be very illuminating. Certain indications that such study has begun may be found in recent sociological studies. (Parker, *et al.*)

Finally, there are the problems of the neuroses and psychoses. Apparently they are but a small part of the whole, but so far as now conceived they afford the material in which the psychological fossils, and the workings of the machinery concerning which this sketch points a way, are most in evidence.

As one would not spend much time, *i.e.*, profitably, on Manhattan Island in paleobotanical or paleozoological research, so in general one will not spend much time with the *Conscious* of the average individual with the hope of obtaining much material for paleopsychology. The chief field for the richest deposits, for the richest paleopsychological horizons, may be found in those museums for intensive work, the mental hospitals. In the language of this sketch, one may here find all kinds of thought-fossils, thrown helter-skelter from a variety of paleopsychological horizons, from the highest to the lowest. Psychopathology, then, is the field in which one should for a time study to get acquainted with the obvious horizons, the tentative laying down of which we shall here later attempt.

As one slowly traverses mile by mile the flattened horizons of the earth's shell on the Santa Fé Railroad on his approach to the Grand

Canon, and when there, at one sublime glimpse looks into the depths of the millions of years of formation of that same shell crust, so, in contrast to the illumined glimpse into the racial history of the human psyche as revealed at once in the psychotic attack, the student of the unconscious, in the average individual, must patiently labor month by month to get an inner view of the integrated personality. The human individual, sick or well, is the same, just as the earth's crust in its two views just outlined is the same.

But since from time immemorial the thought life of the mentally ill has been compared to the dream life of the average individual, here in the dream world is another profitable field in which to make comparisons and to attempt to draw working conceptions. It is here that the technique of psychoanalysis affords the greatest help. There is no field of human activity whose symbols are not capable of a similar type of appraisal from the standpoint of an understanding of their functional value. This technique of psychoanalysis, like the early paleobotanical technique is still crude, that is, in terms of exact measurement such as may be said to be applied to the science of physics, for example.

Another field for research lies in the history of institutions, of customs, of laws, of language itself. In Anthropology, Ethnology, in Archaeology, in the studies of comparative Philology and of History in the large, one must look for the evidences of mental evolution and of conditioning mental methods for behavior which are of functional value for the individual. Just how this material is to be utilized to the best advantage; by what conceptual tools these accumulated masses may be made serviceable can not just now be pointed out completely. In Jung's *Psychology of the Unconscious*, Silberer's *Mysticism and Its Symbols*, Fraser's *Golden Bough*, Freud's *Totem and Tabu*, Rank and Sachs' *Significance of Psychoanalysis for the Mental Sciences*, are outlined now here, now there, certain features of this aspect of the problem which center in the conception of a Paleopsychology. The entire world's literature, modern as well as ancient, serves as a background for this material and for the conception here sketched.

With this general formulation there can be but little quarrel. It is only the old idea of recapitulation as applied to mental structures, for it is here assumed that one can speak of functional structuralization (action patterns) just as truly as of material structuralizations (organ patterns). But what I wish to advance as a new idea of practical value, or if not new, would emphasize as my belief that through

the better understanding of and more careful study of the structure of functioning symbols in the phyletic formation sense, *i.e.*, the paleopsychological horizon to which they belong, highly important energetic functions may be revealed. That is, we may have a new method opened up by which psychological tension may become, not a general term of description, as Janet uses it, but an actual dynamism capable of being measured in a new way. If such a notion be valid we may have a new key to the unlocking of many secrets of dynamic relationships of the physico-chemical forces implicit in the metabolism of human beings.

Ever since mankind began to formulate concepts at all, emotional reactions in quantitative energy terms have been formulated. Even the lower animals registered differences in their reactions to inimical environmental factors by quantitative variations in their postural tensions. The whirr of the rattlesnake's rattle was higher and more intense in proportion to the grade of danger; the hunted animal showed its teeth the more distinctly; the tensions were quantitatively registerable by ordinary factors of observation. This is a commonplace and hardly needs elaboration. The newer work of Pavloff, Cannon and others simply carried the obvious a little further into other activities which required more intellectually worked-out methods of observation. No new concepts were reached; old concepts were simply widened as to their range of action and what might have been inferred—and was on *a priori* grounds—that the affective reaction causes changes everywhere throughout the organism, for the organism is a unit, and change in one series of activities means adaptive reactions throughout. These studies simply carried the natural historian into the laboratory and offered a series of partially measured phenomena to stand as partial records of a series of reactions. Thus the greater the fear in Cannon's cats, the greater the range in metabolic variation, be it measured by one series of semi-constants or another.

It is not the place to catalog here the various attempts that have been made to measure these psychological tensions, either in kinetic terms by various tambour or other brass psychological instruments, through variations in blood pressure, or urinary secretion, or in terms of psychogalvanometer, or by pharmacological measuring schemes; these schemes have been numerous and the literature is bewildering. I shall not attempt to cite any of it, valuable though it be, and even though the time may come when many of the measurements so carefully gathered, and voluminously recorded,

will be found to have a place and significance when less fragmented and more unitary conceptions become available.

One very important truth, however, emerges as one goes through these very extensive researches and that is that emotional stimuli cause reactions as definite as physical agents. Fear, hate, rage, love, act upon the bodily structures just as strychnine, mercury, heat, light or other agents; they vary solely with reference to intensity and as to their localization.

Fear, hate, rage, love, however, when viewed from a phyletic point of view, are symbolic functions of enormous complexity and with long histories, with death and growth behind them as ultimate foundations. These symbols may act as acute passing stimuli, or they may be continuous. They may be known, partly known, or unknown, shading from vivid awareness to the absolutely unconscious, as black may shade through grey into white. And it is to the significance of symbols in the UNCONSCIOUS that the present paper would call attention.

Symbols have a phyletic history. They are ever functioning. They produce results acting as stimuli; functioning as effectors they discharge tension and are physiological requisites. They become structuralized with different grades of complexity which are related to their functional capacity. The older the symbol, remaining in its primitive phyletic form, the greater its dynamic content and the greater the affective tensions consequent upon its utilization. The presence, then, of old symbolizations in the present working machinery is an index of specific affective tensions requiring specific symbolic functions at certain stages of their capacity.

We therefore would attempt a science of symbolic functioning, in its paleopsychological aspect, and endeavor to construct, even though crudely, some of the paleopsychological horizons, and, though but faintly, indicate certain correlations which may be drawn between disease in the human machine and the presence of these thought-fossils.

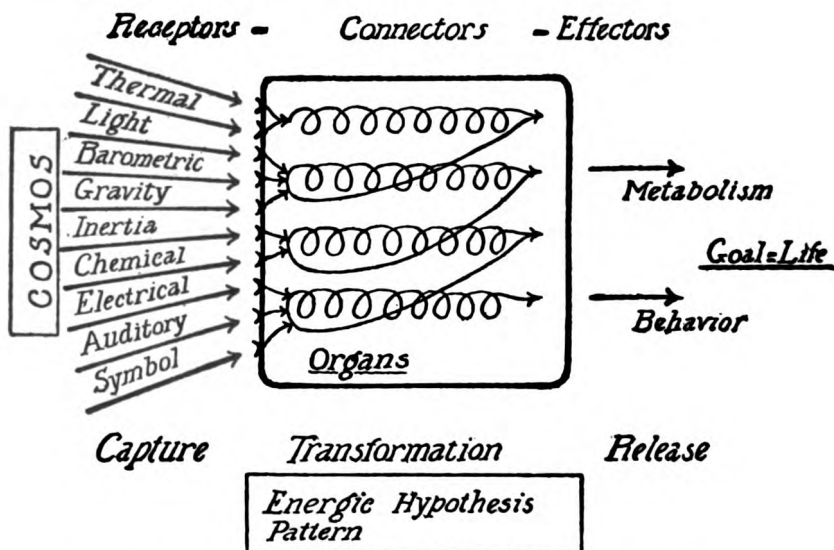
Present day pathology knows no essential differences between mental or bodily disease. A constellation pathology posits that the organism works as a whole. Whether it limps at a physico-chemical, sensorimotor, or symbolic level is a matter for later consideration. The discharge mechanism is at fault, no matter where the rent takes place. There are reasons for selection, and these are of intense importance, but they constitute another phase of the problem, although I believe we may be able to state that there may be cor-

relations found between the symbolic functions, the level of the disturbance, the localization, the intensity, and even the specific nature of the disease process.

It is recognized that when it comes to a formulation of these paleopsychological horizons we are as yet dealing with a concept behind which there are undoubtedly innumerable facts, but as yet they are very imperfectly codified. In giving them labels it is again evident that one must feel one's way, and in endeavoring to outline the general fauna or flora of a time one is again attempting to tread on ground which is still far from solid. Yet such considerations have attended all formulations—the building up of our concepts regarding the blood traversed such difficulties and is still far from being on absolutely firm ground, beyond a very few simple morphological inconstants.

We shall follow the first general indications of Freud in our preliminary scheme of the various symbolic horizons.

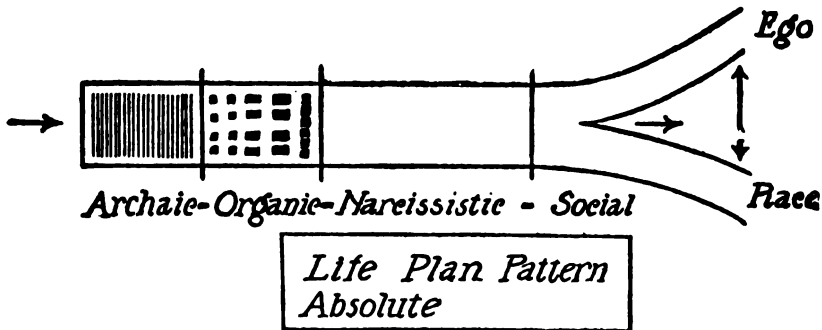
What has been rapidly sketched here may be reduced to a few graphic illustrations, the simplicity of which gives evidence of their inadequacy to handle the problems entirely.



If one follows this general formula one perceives that the push from behind forces the organism along. It can be stated that there is a goal, that is the continuance of life. If Creative Evolution (Bergson) Emergent Evolution (Morgan) is to take place, then the

accumulating experience of 100 to 1,000 million years urges the organism onward toward greater capacity for energy intake and hence greater delivery capacity. The roadbed laid down, *i.e.*, the mneme, the habits of reactive capacity are strongly channeled (teleology, entelechy).

Throwing this into a flowing form and dividing it into epochs we have:



Here the process is divided (1) into an intrauterine recapitulation of the entire life process, chiefly recognizable through the structural emergence of organ patterns. The organized cellular patterns come up through their phyletic stages. In nine months one billion years is traversed. From protozoon to man, in one majestic sweep, creation shows its handiwork. With the theologians one may call it God, it is only a question of terminology. No name ever will be adequate to express the facts. We shall speak of this whole period as the Archaic.

A second period, which in the individual life may roughly be put as from one to seven years of age, is one in which an organ adaptation, or organ rivalry may be predicated. Inequalities here bring about far-reaching imbalances in organic adaptation to stimuli. We purpose calling this the Organic period. In time it recapitulates 100 million years.* In the language of recapitulation it is roughly paralleled by the data of anthropology sweeping in a general way from *Homo heidelbergensis* to *Homo sapiens*.

A third period, which is roughly inaugurated by an integration of the personality, we shall speak of as a Narcissistic period. Through it there gradually develops the direction of life's energy

* In human pathology inadequacies found in this sphere—idiocy, imbecility, can profitably be studied through comparisons in the zoological phylaxis. .See De Jong, JI. N. & M. Dis.

from purely personal goals to those of more definite social ones. It represents from 7-14, a recapitulation of 1,000,000 years. The new habit values assert their mastery and lead us into a fourth or Social period. The fourth or Social period represents a recapitulation of the past 100,000 years in which our veneer of civilization has only commenced to acquire the slightest degree of fixation. Here the value of the life force is seen in its direction to socially valuable ends (as judged by the unconscious symbolizations, not by conscious insular ethics).*

Throughout all of these periods this sketch assumes that the ego-serving engrammes and the race-serving engrammes are in a more or less competitive and balanced relation. But the racial teleological thrust has the "jump," as it were, and determines the capacity for completer development. Self Preservation is *not* nature's first law. Race Propagation is the successful rival, a principle fought out away back in the remotest past, and self perpetuation, *i.e.*, reproduction by splitting, became lost through reproduction by amphimixis. The old time rivalry, however, as expressive of the general law of opposites, born in the physical womb of action and reaction being equal and in opposite directions, and always occurring in pairs, is carried out in this large Hegelian opposite of *self* vs. *not self*: Again the theologians' "He who would save his life must lose it" becomes quite comprehensible.

Ego impulses and race (sex) impulses, then, are competitors as well as coadjutors. One cannot exist without the other, but in order not to be caught on dead center, as it were, the sex impulses are always in the foreground. We are here solely concerned with the unconscious mechanisms and are not talking of what is narrowly conceived of as sex.

Then another diagram may be introduced to make clearer the absolute habit pattern for a successful evolution.

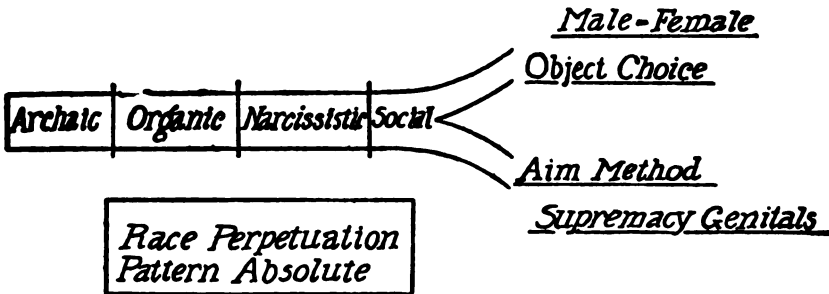
The goal, *i.e.*, *race* continuance—immortality of the phylum—cannot be reached unless maleness finds femaleness—again a pathway of opposites—with well known attractions and repulsions, and unless the aim, *i.e.*, the supremacy of the genital zones be achieved.

The uterus of the mother cannot remain the aim, notwithstanding its millions of years of conditioning; the various *organs*, at first the repositories of the impulse for emergent evolution, they cannot retain

* Jelliffe, S. E. Psychopathology and Organic Disease. Am. Archives of Neurology and Psychiatry, 8, 1922, December.

this impulse, even though they may be channeled by it; the individual, the *Narcissus* cannot hold it, for by personal death alone can he live, in his descendants.

The phallus must be conditioned to find the vagina "*with creative purpose*"—if the final stage of *socialization of the libido* is to be reached. And here it must be emphasized again we are speaking of *inner intent*, i.e., *unconscious symbolization*, rather than the objective content, i.e., the outwardly observable conscious acts, with their chameleon-like Rationalizations.



These two large generalizations concerning necessary biological conditionings are *a priori* quite understandable. Were it not for the fact that ordinary observation shows hosts of outward modifications of these two habit patterns it would hardly have been suspected that such obvious necessities for habit pattern reactions in terms of structure and function could have been transgressed—yet, such has been, and is the case since the time of the worship of Baal and Astaroth, the days of Sodom and Gomorrah, even down to the present era of vaunted civilization and culture. In other words, deviations from *Object* and *Aim* enter into man's actions and run counter to the habit pattern reactions which have had a thousand million years of trial and error testings.*

What has happened? Hosts of observers have noted the deviations in conscious activities; many have shrewdly divined less marked and less consciously valuated deviations, but only a few have looked into the unconscious for the still smaller or slighter or quantitatively-less measure of conflict between individual and racial environmental conditioning. Here religion and theology behind the concepts of God and the Devil, Righteousness and Sin, Heaven and Hell, have anticipated by instinctive and intuitive processes, the

* Bauer, E. Die Grundprinzipien der rein naturwissenschaftliche Biologie. Springer, Berlin, 1920.

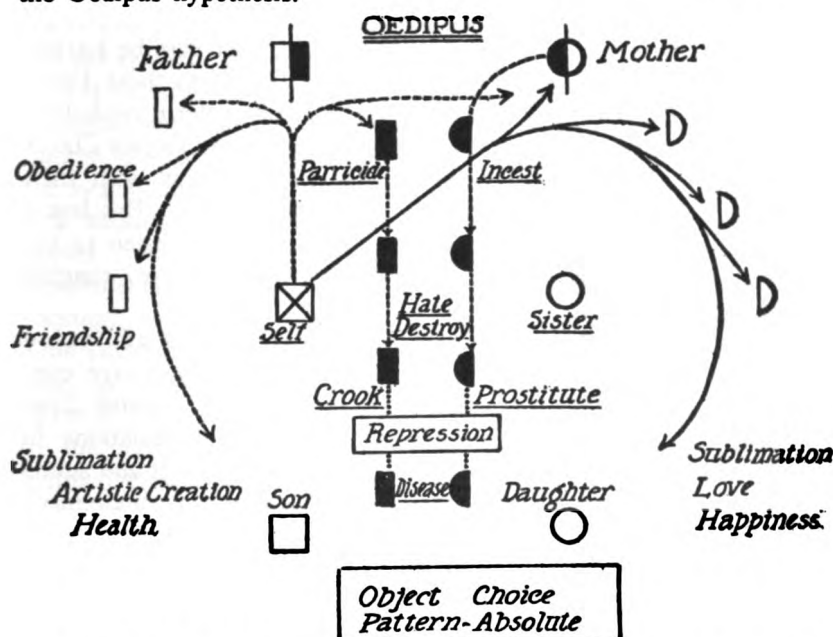
biologist's still imperfect concepts of Life and Death, Construction and Destruction, Health and Disease.

THE CONCEPT OF PSYCHOSEXUAL EVOLUTION AND THE VALUATION OF ITS VARIOUS STAGES IN THE INDIVIDUAL AS DETERMINED THROUGH INVESTIGATION OF THE UNCONSCIOUS BY THE TECHNIQUE OF PSYCHOANALYSIS IS FREUD'S GREAT CONTRIBUTION TO THIS PROBLEM. From it flow scientific methods of interpretation of a dynamic pathology that offers striking correlations with the older instinctive wisdom and unconscious values roughly outlined in numerous parallel and conflicting religious and ethical formulations.

To understand properly the deviations in *OBJECT CHOICE*, conditioned by conflicts between racial engram and individual experience patterns, in the various stages of psychosexual evolution of the individual, Freud has formulated the Oedipus concept. This hardly needs outlining before this society, yet I shall ask your consideration of this rough schematic diagram which would attempt a partial visualization of the situation. I must remind the nonanalytically trained reader that this concept is one that deals with data which are accessible chiefly through the investigation of symbolizations in which unconscious processes are mainly concerned. The time has not yet arrived when he who runs may read, although there are evidences all about us that indicate that such unconscious processes produce metabolic and behavioristic reactions which are just as clear as the symbolizations.

This diagram calls attention to the racial habit patterns in which Libido seeks the heterosexual object and to the fact that the earliest individual experience conditioning is the mother or father respectively. This in terms of the *Paleopsychological Horizon* constitutes the *Archaic* or incest stage of psychosexual evolution. Complete or partial arrest of the individual at this stage means complete or partial Devil, Sin, Hell in religious formulations; complete or partial Death, Destruction, and Disease in biological formulations. The paleopsychological symbolizations in actual psychoanalytic practice deal with partial evidences only, since the individual, though partly destroyed and in some degree diseased, cannot show complete arrest and still remain alive. As I have intimated, partial mental death, as seen particularly in that which is conceived as Dementia Precox, or in deep regressive and dissociative phases of severe mental disease, or in severe, chronic metabolic disturbances, partly concealed behind such reactions as nephritis,¹ cardio-vascular aplasias or atrophies,² endocrine atrophies,³ diabetes, rheumatoid arthritis,⁴ pernicious

anemia,⁵ sarcoma,⁶ tuberculosis,⁷ psoriasis,⁸ carcinoma,⁹ epilepsies,¹⁰ multiple sclerosis,¹¹ and possibly many others—for I can personally speak of psychoanalytic investigations only in those here mentioned—these all have shown certain pathological deviations of *Object Choice* as registered in *Archaic* symbolizations, as judged by the Oedipus hypothesis.



¹ See Jelliffe, Psychopathology and Organic Disease, Am. Archives of Neurol. and Psych., December, 1922.

² See Lewis, N. D. C. The Constitutional Factors in Dementia Precox, Nervous and Mental Disease Monograph Series, No. 35, 1923.

³ See Jelliffe, The Psyche and Vegetative Nervous System with Special Reference to some Endocrinopathies. N. Y. Md. Jl., April 5, 1922.

^{4 5 6} Studies in preparation.

⁷ Jelliffe and Evans. Psychotherapy and Tuberculosis. Am. Jl. Tuberculosis, December, 1919.

⁸ Jelliffe and Evans. Psoriasis as a Hysterical Conversion Symbolization. N. Y. Med. Jl., Dec. 2, 1916.

⁹ Study in preparation.

¹⁰ Jelliffe. The Epileptic Attack in Dynamic Pathology. N. Y. Med. Jl., July 27, 1918.

¹¹ Jelliffe. Multiple Sclerosis and Psychoanalysis. Am. J. Med. Sc., May, 1921. Jelliffe. Emotional and Psychological Factors in Multiple Sclerosis. Association for Research in Nervous and Mental Diseases. Jl. Nerv. and Ment. Disease, May, 1922.

Here are registered, in more or less richness, the evidence that relates the possible correlations between disturbed habit pattern functions and the behavior (psychoneurotic and psychotic) and metabolic (organic disease) anomalies. These can be presented to the reading public in but partial fragments. To describe adequately and exhaustively the Archaic fossil fragments found in actual daily investigations would require a long time.

What is here held to be true of the lessons that may be learned from these Archaic symbolizations is also applicable to those found in later evolved Organ Erotic, and Narcissistic pattern symbolizations. Each stage of psychosexual evolution so far as Object Choice is concerned is capable of being divided into horizons with their more or less specific paleopsychological symbolizations. But lest I spend a lifetime in their elaborations, permit me to hasten to the consideration of the *Aim* patterns which are here roughly schematized.

Freud in his masterly "Three Contributions" has afforded a penetrating glimpse into the mechanisms which are operative concerning *Object Choice* and those which determine *Genital Zone Supremacy*. We have seen by what concepts the deviations in Object Choice may be mensurated. A much more difficult and subtle series of mechanisms is concerned when the Genital Zone Supremacy formulation is studied in the light of psychosexual evolution. Here are many most intricate problems which require much patient investigation to bring into proper correlation. Concerning these one can well understand why there should be so much misunderstanding and legitimate ground for differences of opinion among the most serious students of psychopathological problems.

That race propagation engrams should be resident in all the bodily tissues is not difficult to grasp if the idea of the unity of the organism be kept in mind. Freud's fertile idea that all stimuli falling upon the various receptors may have erotic significance in the years of infancy, or even before birth, is not difficult to understand. It becomes simply a matter of fact to determine just how they become conditioned to individual environmental factors and build up what in the psychoanalytic terminology is termed the Complex Constellations which offer so many knotty problems for the analytic technique.

In the rough sketch here submitted are set forth some habit patterns with which the data of pathology are concerned. Attention is first directed in the diagram to the respiratory sector. Here at birth

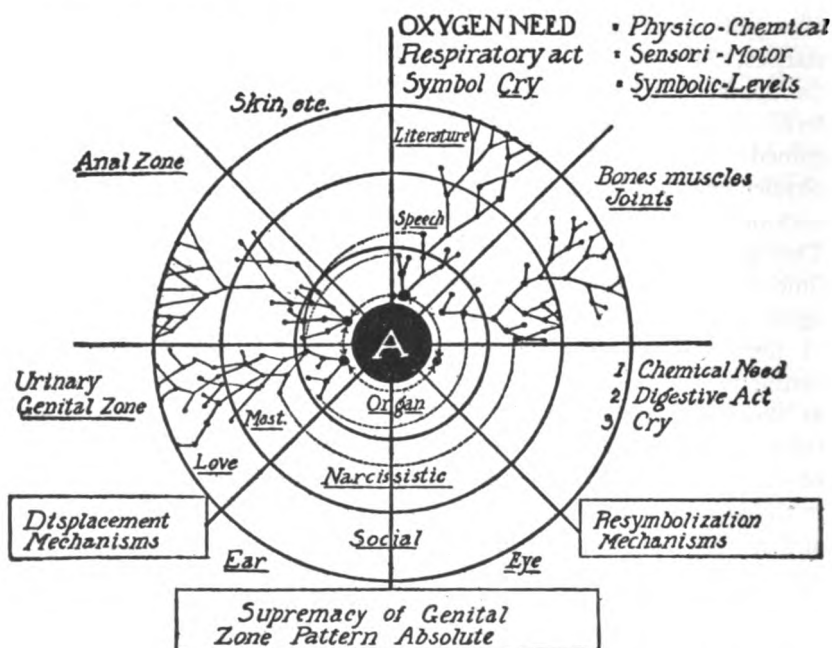
the sudden cessation of mother supplied oxygen calls for the emergence in ontogenetic experience of new activities. Oxygen need calls forth the initial protest in the cry. This at the same time releases and is a part of the respiratory reflex pattern activity. Satisfaction and life are made possible. Intellectually expressed. Jackson's three level notion comes into being. The physico-chemical need—Oxygen; the sensorimotor reflex response—Respiration—and the symbolic correlate, the Cry.

Let us leave this mechanism for a moment and consider a second of equal significance biologically. The machine needs other substances, chemicals, in order to operate. Their lack again calls forth the symbolic act, the protest, the cry, and the nutritive reflex pattern, sucking, swallowing, ensues and again satisfaction and life are gained. Again the three level arrangement is apparent. The physico-chemical need, 28 chemical elements, food; the sensorimotor sucking, swallowing, gastroenteric intake, and the symbolic cry. This pattern is now duplicated in another series of segments, this time on the delivery side, in kidney, bladder function; and then again in colon, rectum, anal function. The purely metabolic aspects of the organism are now dealt with, it must be noted, with herd instinctive aids. Other receptor area intakes are now rapidly added as sketched in the diagram. Inhibition (physiological concept) or repression (psychological concept) now become apparent, and the new mechanism of *displacement* becomes operative. When, more in the jargon of the colloquial, the child learns that it cannot "holler and swaller" at the same time without danger to its continuance, the epiglottis mechanism enabling the swallowing and the breathing to go on simultaneously, a certain amount of displacement of craving is seen.

Every observant mother notes certain small indications of this displacement when the infant stops sucking, or momentarily halts its breathing as it urinates, or defecates, or strives to reach some other goal of pleasurable—i.e., lifegiving activity. Into adult life these displacements are observable, and even the academic psychologist tests out what he terms the "disturbances of attention," which are but more highly evolved evidences of the identical type of displacement mechanisms in which rival interests are made manifest.

In the study quoted on "Psychopathology and Organic Disease" the hypothesis is ventured that much of what has been termed "constitutional disease" may be more adequately comprehended by means of the concept of "Organ Erotic" rivalry than by the generalization

of constitutional or hereditary factors. The validity of the hereditary factor concept is not in the least denied. I merely state it to be my belief that it is only a one-sided hypothesis and needs to be supplemented by the "organ erotic rivalry" hypothesis. It is not inconsistent to admit an interaction between these factors. They are not mutually exclusive and constitutional hereditary factors, (heredity) may be related hand in hand with organ erotic rivalry factors (psychological).



This terrain must be left to consider for a moment the evolutionary dichotomies of these primary organ erotic factors. The cry, originally invoked for oxygen or other chemical giving needs, undergoes rapid evolution and ultimately gives rise to speech. The mono-type milk of mother evolves to bottle and cows' milk, milk and mush, milk and potatoes or cream of wheat or what not, and still some more. Urination has its pleasures and also its inhibiting discomforts when overindulged. Its skin chafings, its odors, its colors, its modes of compelling attention. Defecation soon passes from its delights of substance, of form, of color, of odor, of effort, to its more and more stringent restrictions, prohibitions, don'ts, punishments, banish-

ments. Thus the dichotomies of various factors, their repressions, displacements, etc., go on as the more and more orderly rearrangement of the organ erotic rivalries fall into the mode of the family (mother-father) patterns.

When we know more about *imitation* of father-mother patterns, I feel sure we will insist less about heredity, and pathology will take a more serious view of paternal and maternal responsibilities, as developers of diseased, *i.e.*, maladjusted patterns, and not seek to hide behind the vague and still hidden concept of heredity and constitution. When theology speaks of the sins of the fathers (and mothers) descending unto the third and fourth generation, it is an ingenious glossing of the situation to assume that the Hebraic prophets had an intuitive knowledge of the possibilities of a spirochetal infection. For myself, I am more than persuaded they were thinking of bad models, *i.e.*, poor biological conditionings, which imitated by their children were bound to result in disaster which hopefully by the third or fourth generation might be eradicated. In my clinical work I have seen so many neuroses which were exact replicas to the second, third and fourth generation that I feel assured that we as physicians can not dismiss our problems by invoking Mendel or other authority to solve them. In saying this I am not unmindful of certain Huntington choreas which have been traced for ten generations, nor of the appalling number of valuable studies on genetics during the past twenty years with many of which familiarity breeds something more of sympathy than of contempt.

Thus, in outline, and all too hastily, an attempt is here made to sketch the general features of certain fundamental "mnemic" patterns which later will be illustrated by specific applications of the general theory.

A PSYCHOANALYTIC STUDY OF HYPERTHYROIDISM

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Most of the larger and many of the smaller surgical, medical and psychiatric clinics of the world have followed the study of the clinical and pathologic relationships of the various thyroid disorders with intense interest. Among these disorders, the constitutional state termed hyperthyroidism has probably been most controversial because of its complicated nature and protean manifestations.

According to Plummer (1) "Hyperthyroidism is the physiologic status of an individual otherwise normal when the thyroxin in the tissues is sufficient to hold the basal metabolism above normal" and "thyrotoxicosis" is the term used to designate the constitutional state associated with goitre. At present there seems to be no question but that hyperfunction of the thyroid gland is the essential factor in the syndrome and that its secretion, thyroxin, when in excess as in exophthalmic goitre is productive of the well known phenomena; but our conceptions as to the pathogenesis, and as to what factors enter into the predispositions of certain individuals in the development of the disease remain rudimentary and indefinite, notwithstanding the attempts made to utilize the principles of bacteriology, general metabolism, endocrine imbalance, and neurogenic activity to explain these fundamentals.

The mental symptoms associated with true exophthalmic goitre and other forms of hyperthyroidism, long since known and described but only recently emphasized, are nearly if not quite as characteristic of the condition as are the more objective physical signs and there are a number of instances on record where a sudden intense emotional experience has initiated attacks of acute hyperthyroidism associated with exophthalmic goitre; however in these instances the profound emotion can be only the exciting cause while the principal basic factors lie elsewhere in the experience of the individual.

Considering the objective physical symptoms of hyperthyroidism, it must mean something more than a curious coincidence that this same group of symptoms may be applied to and are descriptive of the constitutional activity of an individual during an intense fear emotion.

Exophthalmos, dilatation of pupils, muscular tremors and tensions, tachycardia, intestinal disturbances (diarrheas), hyperidrosis, lowered sugar tolerance with increase in blood sugar and increased metabolic rate, and tumescence of the thyroid; all of these with the exception of enlargement of the thyroid (and this may occur in some degrees) may be present during fear as well as being classical characteristics of the hyperthyroid state.

A large percentage of individuals with hyperthyroidism exhibit all or combinations of the following mental characteristics. (1) The attention is primary and concentrated but is unsustained, and their numerous interests occasion a frequent change of subject during conversation. (2) The thinking processes are quickened and arrive at hasty conclusions. (3) The speech is rapid, eager and of a distinctly personal trend. (4) The mood changes quickly from elation to sadness and irritability. (5) The emotional responses are increased and there may be uncontrollable laughter, anger or weeping. (6) Various degrees of insomnia. Frequently these patients develop frank psychoses, the three most common types being (a) Toxic delirious, confused states, (b) Schizophrenic reactions, and (c) Paranoid trends with persecutory delusions predominating.

A thorough study of the life histories of patients with hyperthyroidism usually discloses a large number of neurotic manifestations and in not a few a definite psychoneurosis, with gastric, cardiac, or other functional disorders, was present long before the development of the hyperthyroid syndrome or the appearance of the goitre. Upon such a foundation (or predisposition) as this one may understand how a violent emotion or a series of intense emotions by expressing themselves through the thyroid mechanism may transform such an individual into a hyperthyroid state.

The object of this paper is to attempt a contribution to the study of the hyperthyroid personality, by directing the attention to certain features which heretofore have not received their due.

I have long felt that the complete solution of the problem of hyperthyroidism did not rest alone with surgery or with such medication as might counteract or neutralize the excess of thyroid secretion and I am thoroughly convinced that a carefully conducted systematic, analytical study of the biologic factors in force during the mental growth of the individual would throw considerable light on this common disease. I therefore wish to present an abbreviated account of the analyses of two cases of hyperthyroidism one of which had been subjected to thyroidectomy.

Report of Cases.

Case 1. White, female, age 28, married, student, nativity Philadelphia, Pa.

Family History: Father and mother living and well, no brothers, one sister 2 years younger and healthy. No knowledge of mental disorder, carcinomatosis, tuberculosis, or syphilis in the family.

Personal History: The parents were well to do merchants and the child was raised in excellent hygienic surroundings, walked and talked at the usual age, and began school at six and did well. She did not remember being considered of a nervous disposition and got along well until twelve, when she had a peculiar spell, falling on the floor and with a twitching of the corner of the mouth. She was semiconscious, and the attack, which was never repeated, was thought by the family physician to be due to the ingestion of a large quantity of candy. In the following year her throat began to enlarge symmetrically and an increased nervous disposition prevailed, which was associated with feelings of inferiority and a tendency to interpretation which has persisted for years. She often thought that people were paying undue attention to her and that they must have some motive for this action. During her entire childhood she was called a tomboy by her mother.

During her young womanhood she lived a carefree life, was very social and attractive, having plenty of beaux; however, at the age of twenty-one she married a physician fifteen years her senior, and since this event she has had many periods of unhappiness, due to trivial misunderstandings with her husband. This continual domestic maladjustment was accompanied by a gradual increase in such symptoms as palpitations of the heart, fear of impending danger, insomnia, fears of pregnancy, and inability to mentally concentrate, all of which led to her leaving home to study chemistry (four years' course) in a university against her husband's wishes and even threats. Her menstrual history was normal. In the first three years of her study and absence from home she kept on friendly terms with the husband and went home occasionally for week-ends, but her general nervousness grew worse and apparently the fugue from home did not settle the problem.

She saw many physicians during this time and was frequently advised to allow a thyroidectomy. In the early spring of her third year in the university she was brought to me by her physician for an endocrine consultation.

Physical examination at this time revealed a symmetrical tumescence of the thyroid area, a slight exophthalmos, enlarged equal pupils, exaggerated reflexes, tremors of fingers and tongue, pulse 120 and very irregular, and alternating flushing and pallor of the face. The Goetsch test was positive, and the sugar tolerance was lowered. In fact, there would have been little hesitancy on the part of an endocrinologist in pronouncing this a case of hyperthyroidism.

Since it was so near examination time at school, it was thought advisable to place her on sedatives and thyroid detoxicating substances until this period was passed, but in the meantime her conversations during periodic visits to the hospital revealed a number of features, strongly suggesting psychogenic determinants or at least psychogenic embellishments of the whole symptom complex. So psychoanalytic treatment was advised and accepted.

A brief outline of its application and results will be attempted.

During the first three or four periods of the analysis the patient wore a wide-brimmed hat, from under which she would occasionally venture a glance. This proved to be an indicator of her general shyness and also of the somewhat overdetermined resistance to be overcome. The conscious elements of her sex life were obtained only with great difficulty—masturbation, sex perversion, and sexual incompatibility with the husband were emphatically denied.

Since her dream productions were unusually abundant, the attack was made through this "royal road to the unconscious," and the first dream under analysis ran as follows:

"Dr. S., my husband, was playing the violin (he really cannot play the violin), was playing the 'Japanese Sandman' and trying to teach me how to jazz, and I remember in the dream that it was a good jazz and wondered if I would be able to play it on the piano."

Her interpretation of the dream was: "That day I had discussed with my sister the advisability of her taking up the violin and had heard her play this piece of jazz on the piano that night."

As is often the case with the initial dream in an analysis, this instance revealed a considerable portion of the real trouble. Through interrogation and free associations it was discovered that the husband was partially impotent (unable to play on the violin), and in this dream we see the fulfillment of the wish, that the husband be an efficient performer in playing the "evening or night song" (jazz being, as it always was in this patient, a symbol of heterosexual intercourse) in a demonstration that she would also be able to "play" her part.

Another short dream illustrates this conjugal incompatibility: *"I saw two horses with the harnesses hanging on them and the reins tangled about their feet. They were jumping about trying to extricate themselves. I noticed to my surprise that one was a mule."*

Their married life was often beset with entanglements and complications, the intensity of which was not great enough to initiate divorce proceedings, but the patient frequently wished for a quarrel sufficient to warrant divorce. One of the team being a "mule" symbolizes the stubbornness for which the husband is noted.

A third dream indicating difficulty with the husband was: *"I saw the face of a man who had large dark eyes; I thought to myself, 'what lovely eyes,' and to think he is blind and always will be."*

The face of the man with the large dark eyes is the husband, who in fact has large fine eyes, but he is "blind," therefore not only never will understand her, but is impotent as well. The blind eyes were symbolic of an impotency which was later found to be more at the psychic level than at the physical, but certainly there was a lack of sex gratification in both parties.

Another dream presenting itself early in the analysis is worth consideration: *"I was in a large hospital and could see an autopsy room through an open door; I could see you in this room pulling brains out of a tall jar; then the dream shifted and I was in only a nightgown playing a piano out on the lawn at my home."*

The "large hospital" is of course the large hospital in which the patients are seen, and the autopsy with the analyst at work examining brains representing the dissection of her mental habit twists through which she hopes an adjustment of her sex life, may be accomplished (playing the piano in a nightgown).

This patient had many dreams which further emphasized the discord with the husband and disclosed a conflict with her mother, with whom she had never been able to get along; in fact, from the patient's earliest memory there had been constant disharmony and misunderstanding which persisted to the present time.

It was in a fairly early stage of the analysis that she received a letter from her "beloved" father. This letter she rearranged, formed into a poem, and finally composed music for the verses. Then she brought in the following dream:

"I was lying on a bed in my nightgown. Mother was in the next room. I seemed to feel impending danger, and I thought that

if dad were only there I would feel safe, so I called, 'Mother, where is dad?' She didn't answer, but came in her nightgown and lay down on the bed and put her arms about me. She looked quite queer and thin and had a thoracotomy scar. She asked me if I wanted to have sexual intercourse. I considered it a joke and laughed and pushed her away, saying 'Sure, but our mans are not here.' I again felt danger, as though something were going to grasp my feet."

Here the infantile incest "thought fossils" are readily recognized, since she is identifying herself with the mother who has given birth to children by the father (mother appeared queer, thin, thoracotomy scar), and furthermore, the erotic fixation and infantile desires are plainly seen in her dream statement, "Our mans are not here," the meaning in the singular sense indicates the father, with the "fear" and danger representing the conflict between morals and instinctive erotic trends.

The father fixation was repeatedly emphasized in her overt behavior, as well as in dreams and in free association, and its results were actively operative early in life, as shown by the dislike for the mother, who never functioned in the rôle of confidante.

At this point in the analysis there developed another phase regarding which a dream is instructive: *"I was near my home picking flowers and thinking how beautiful they would look in the home; some of them were in vases on the ground; I was taking them out, and as I gathered them into my arms it started to rain and thunder, and lightning played about me. I was frightened and started to run down the road, but the storm was so terrific I decided to take another course, but my feet sank into the soft earth, tearing it up; I was panicstricken and awakened very much frightened."*

Early in her married life she had a "horror" of pregnancy, and the then mild hyperthyroidism was considered an adequate excuse for not having children and even justified two or three abortions; however, the unconscious reason was a failure of the transference of a strong father attachment to the husband. Unconsciously she really desired children in the home, which fact was brought out by her associations: the flower picking and the taking of flowers from the vase symbolizing birth of children ("beautiful flowers that would look nice in the home"), but just as the situation is accepted (gathered into the arms) or embraced, the ancient conflicts are aroused (the storm elements), producing panic and flight from reality; the protest of the persistent infantile fixation against the child-bearing duty to the husband was too great to allow the natural outcome

("run down the road"), but the course taken produced greater conflict, increase in family difficulties, and exaggerated the hyperthyroidism (feet sinking into and tearing up the soft earth producing panic and termination of the dream in fright).

A month later, during the analysis, the patient developed a mild cystitis lasting for two or three days and accompanied by frequent urination, which fortunately initiated a dream shedding considerable light upon the homosexual component of the parent fixation so often emphasized by the exponents of the psychoanalytic school.

Dream: *"A girl was standing on a porch nude; she had male genital organs and was starting to urinate over the side of the porch. I thought, 'I'll step behind this post, as I don't care to dream anything like this.' The girl turned with the intention of urinating on me. I ran into the house, closed the door and held it. However, the urine came through the keyhole and other crevices in the door, flowing over my hands and face; it was a veritable flood as from a hose. I ran across the room, through a door to the outside. In a few minutes I returned to the scene of action to find the girl dressed in a riding habit. I attacked her, pulled her to the middle of the floor, threw her down and was beating her face with my fists. One hard smack in the face broke her glasses and she left the room. I thought, 'Well, we are even for she broke my husband's glasses.'"*

The girl with the male genital organs of course represents her own bisexuality, the manifestations of which greatly annoy her in everyday life, and topics bearing on this are considered too disgusting for conversation. Since her attempt to repress the pollutions (urine) of this factor are unsuccessful (breaking down of defective barriers as shown by the urine flowing through the closed door), an active conflict ensues. The supposition that the girl in the riding habit is herself is reinforced by the fact that she is an excellent horsewoman, spending much of her time in riding habits and other semimale attire on the farm. The outcome of the conflict or battle in the dream is the wish to overcome the disturbing homosexual elements, rendering them impotent (glasses broken) or successfully repressed; since they have played a rôle in the impotency or lack of gratification with the husband.

After working carefully over this field with the patient some improvement was noted in the general shyness, the insomnia, the rapid pulse, and in the intensity of some of the abnormal fears. Then she stopped dreaming for a time and the analysis progressed

very slowly, material being extremely hard to obtain by any of the several methods of examining the unconscious; but the "plateau" was broken by the following dream production:

"I went into a room, and when I closed the door, a wooden door, I noticed that one could see through it. I saw Dr. L. Outside and wondered if he could see me, so I closed a second door, but could see through both of them, so I pulled down a blind to make it dark and then he could not see in. I noticed also that the hair was hanging down over his eyes."

Here is symbolized the inhibitions or barriers to analysis in the form of doors which are now transparent or understood; the first represents the father fixation and the second the homosexuality component, but still there remain elements not to be seen or investigated, hence the blind is pulled down to make it dark and invisible, and in addition the analyst is figured outside with the "wool" successfully pulled over his eyes.

Shortly after the above dream was submitted, memories of early autoerotic activities began to present themselves, and another dream furnished the material necessary to complete the analysis. It ran thus: *"I was in bed with someone, unable to say whether it was a man or a woman. This individual's actions led me to believe that they were going to attempt sexual intercourse. I jumped out of bed, grabbed this person by the throat and dragged him (or her) to the door; I said, 'I am going to take you out here and you are not to tell what you have just attempted'; this person said they felt they should tell it. I warned them again and dragged them to the presence of my uncle, who said, 'No, don't tell everything you know.' Then I noticed that there were worms all over the floor; some looked like embryos; I could see the large, bluish, fishy eyes. I tried to get out of the room, but the floor was so covered that it was impossible to walk without stepping on them. I tried to climb up a banister and my hands were all messed up with them. I ran crying, 'Isn't it awful to have it on my hands.' ('The dream surroundings were those of the home in which I lived when a child, although the bed in the beginning of the dream is the one I have at present.')"*

In this dream she projects herself as a bisexual person, and a struggle against overt autoerotic activity goes on as well as a conflict between the urge to reveal the history of masturbation and the instinctive force or mechanism of repression; the repressive tendencies win by obtaining additional reinforcement in the utilization of an ancient inhibition created by an uncle. At the time of the episode

the patient was ten years of age. One day she saw a man whose hands and face were covered with the lesions of some loathsome skin disease, and feeling frightened she ran to her uncle, a man of twenty-two, asking for some sure means of preventing the development of such a malady. He consented to remove her doubts, and his method consisted of taking her to an isolated spot and having her strip before him; after examining her nude body minutely he reassured her of immunity to the disease, providing she would promise not to tell anyone of the affair. Should she tell the charm would be broken. The after-effects of the episode are of interest, since in a few days after she felt a deep shame for what had happened, a shame and fear which was transferred to the acts of masturbation so soon to feature in her development.

The worms and embryos covering the floor and banister represent the masturbation component elaborated by childhood fancies in which there were connections between autoeroticism and pregnancy; with later colorings from adult experiences (abortions). The horror of self-gratification by means of the hands is exhibited in the final sentence of the dream.

She was able to recall a period of masturbation beginning during the eleventh year and lasting about two years. Once during this time she was detected in the act by her mother, who promptly instructed her regarding the supposed evils likely to follow such activity, and it was particularly impressed upon her that nervous spells or epilepsy might be induced. It was shortly after this information that she masturbated again, and on the same day had the peculiar attack mentioned at the beginning of this account. During the following year there was a great struggle to overcome the masturbation factor, but with only partial success, and while the conflict between instinctive craving and fear was at its height the thyroid began to enlarge and a general nervous disposition developed, with pronounced feelings of inferiority. These symptoms by slowly increasing had finally assumed the proportions of frank hyperthyroidism.

After working over her life conflicts and teaching her the real significance of the father fixation with homosexual and autoerotic components, the physical and mental signs of hyperthyroidism were completely removed. The hat no longer shaded the eyes unduly; the fears of impending danger disappeared, as did the fears of pregnancy; insomnia and general nervousness were gone; pulse returned to normal; and finally the thyroid tumescence could no longer be

ascertained, except during the menstrual periods, which were accompanied by slight enlargement.

Toward the end of the analysis an instructive dream appeared: "*I danced with a stout dark-haired man who was much less conventional than other men at the dance. My arms were about his neck and my head upon his chest, so that I was unable to see where we were going. He danced beautifully and showed me new steps which I enjoyed very much.*"

The stout dark-haired man is the husband, with whom satisfactory intercourse is now possible, as shown by the successful unconventional dream dance. This domestic adjustment was aided considerably by a short but adequate analysis of the husband's personal difficulties.

I wish to close the account of this case with the presentation of a short dream, which was one of the last submitted for analysis: "*I was walking through a forest where there were no weeds or underbrush.*"

The "weeds" and "underbrush" of the forest of life symbolizing the undesirable elements in existence hindering one's progress are here removed, leaving in relief and better understood the larger, more ponderable factors ("large tall trees").

Since the greater portion of the improvement came after the analysis of the masturbation component, in this case it is to be considered the principal factor in the conflict of forces producing the hyperthyroid state.

Case 2. White female, age twenty-three, single, stenographer, nativity Baltimore, Md.

Family History: There were no significant hereditary features available. Father died at age of forty from pneumonia; mother living and well; one sister twenty-five years of age, good health; two brothers, twenty-six and twenty-nine years of age, good health.

Personal History: She had the usual childhood diseases, was considered a normal child, and started school at seven years of age. She finished high school, then obtained a business education.

As a child she remembered being very much attached to her father, and even at an early age was totally unable to get along with her mother or sister, which fact had obtained all through life. She was always jealous of her mother, and recalled an interesting episode which occurred when she was five years of age (this has since been verified). She came home one day from a neighbor's and told the

mother that her father was talking to and kissing the neighbor's wife. With this deliberate falsehood she succeeded temporarily in causing some trouble between her parents.

Her menstrual periods began at thirteen years and were never normal, being irregular and usually too frequent, and characterized by a copious flow. Always during these periods she was tense, nervous and highstrung.

She had never suffered from any severe diseases, and after leaving school at the age of eighteen went to work at stenography and typewriting, and has made her own living since.

Present Illness: Began at the age of eighteen with palpitation of the heart, insomnia and tension at the back of the neck. These symptoms increased during the next three or four years, and in addition there developed a symmetrical enlargement of the thyroid area and intermittent gastrointestinal upsets.

An operation (thyroidectomy) was advised by several physicians, one of whom sent her to me for consultation. At this time she had pronounced tremors, moderate exophthalmos, large pupils, enlargement of the thyroid area, general muscular tension, pulse from 120 to 160, slight systolic murmur, and a high blood sugar content.

Mentally she was unable to concentrate, was irritable and suspicious, and felt as though people on the street were paying particular attention to her. There were also insomnia, horrible dreams, and many abnormal fears. Soon after this consultation, one of the noted surgeons of this country performed a bilateral thyroidectomy on her. She was advised that the symptoms would gradually recede, but after waiting for over a year, with all of the original manifestations persisting, she again came for advice. After a more thorough survey of some of the features of her life history, a psychoanalysis was decided upon.

The first dream brought in by the patient was enlightening: "*I dreamed that a man was holding me in his arms and kissing me, and that I was making but a feeble resistance. I still tried to cling to my code of morals which told me I was doing wrong.*"

For two years the patient had been deeply in love with a man twenty years her senior. She stated that he reminded her of her father in various ways, but he had no reason to suspect the attachment, although she has worked in his office and at times she has had great difficulty in restraining impulses to grab his hand or otherwise to make her love manifest. These inhibitions interfered with her

power of mental concentration and were contributory to the muscular tensions and tremors.

The above dream picture shows the gratification of the poorly disguised wish and also well illustrates the feeble inhibition which is the "code of morals" being overcome. Further investigation proved that this man stood for the father who had been idealized by the patient, and the one-sided love affair was destroyed by a thorough understanding of the mechanism.

She then came through with the statement that her whole life had been one of unsatisfied craving for love from the opposite sex, and that men did not seem disposed to pay her attention, which fact was attributed to her unattractiveness and more particularly to a persistently sallow unhealthy skin.

In this connection a dream is of interest: *"Two girls were seated in a basement window; they were in full view. One girl seemed to be dressed, while the other was very scantily attired in loose draperies which were thrown about her so that her lower limbs were exposed; her figure was slender and beautifully modeled and her skin was unusually white and without visible blemish."*

The two girls in the dream picture proved to be herself, the one representing her actual state, which the dream was loath to detail, while the girl with the draperies represented the wish to throw off conventions (clothes) and to appear with the long desired beautiful slender body and white attractive skin. "With these attributes one is more desirable to the male."

The following dream served as the key to the entire situation: *"I was clinging to the front of a rowboat and someone was trying to land it on the shore. I saw a partly submerged crocodile or alligator. I screamed and tried to get away as the animal came splashing toward me. I seemed to be a little girl and was almost petrified with fright."*

It was during the analysis of this dream that an early memory was awakened. When she was but five years of age ("certainly not over seven") she was instructed in the act of mutual masturbation by an older brother, and later on two other boys were involved in these activities. They repeatedly impressed upon her that silence was necessary to avoid severe punishment by the parents. Later she became frightened and ceased to cooperate with these boys.

Regarding the water situation in the dream, she recalled several instances of being in bathing and boating in a small stream with

other girls and boys when she was ten or eleven years old. During one of these she was induced by the brother to slip away with him to the bushes along the stream and have intercourse. This happened several times thereafter, but she was always afraid to complete the entire act. She claimed to have tried many methods of escape, but the brother would become very angry, thus taking advantage of her fear of having anyone angry. She was thirteen years old before she was able to resist his approaches. The fearful water animal in the dream is the brother who always tried to drive her to the shore for sexual play.

"These experiences aroused a 'sleeping giant' which refused to be satisfied but in one way, and that masturbation." Periodic masturbation has persisted for over ten years, and as she grew older the shame increased, as did also the resolve to conquer the habit. A long story was told of temporary successes and failures, while during this time the symptoms of hyperthyroidism were slowly increasing, as were also anxiety states and night terrors.

No relief was in sight, so she became desperate and sought aid through religion. Her own religion, the Protestant faith, was too vague and elastic, so she decided to become a Catholic, since her study of that religion had revealed that "Thou shalt not" was most decidedly stated. Here, perhaps, was the way out, since she could not masturbate and confess it to a priest, nor would she be able to evade the confession if she once accepted the religion in good faith. So it would be necessary for her to live up to the teachings.

She joined the Catholic church and was successful for a time, but the battle raged with great intensity and there was a constant fear that she would do in sleep what she could control in waking hours. At times the tension was so great that she wondered if she were going insane; as a child her mother had warned her this might happen to a masturbator. As an illustration of this etiology the town idiot was frequently referred to.

The fear of insanity was intensified by two complete dissociations occurring two weeks apart in the same surroundings. She arose in the morning, entered the bathroom to comb her hair and there saw herself standing facing the mirror. Later, during the analysis, there was another dissociation, but she was more curious and amused than terror stricken, since the mechanism had been explained and was partially understood. Early in the morning she went across the room to answer the telephone; this accomplished, on her way back

to the bed she met herself in nightgown and with hair down. Two years have since passed without another of these experiences.

There was very little change in her general condition, but she succeeded in abstaining from masturbation until she allowed a man, a married cousin, to embrace and kiss her; then the craving for heterosexual activity joined forces with autoerotic cravings, producing an intolerable state of existence which led directly to thyroidec-tomy, after which the situation was as bad as ever. The suppression of overt autoerotic acts had been successful, but instead heterosexual cravings asserted themselves with such intensity that she was sure it must be apparent to her male acquaintances, including her employer. "My voice often sounds forced and I shake all over when speaking to certain men." The following statement from the patient is characteristic of this type of conflict: "I have tried time and again to put these sexual thoughts behind me, but they are continually coming up to haunt me and seemingly jeer at any efforts I am making to restrain myself. When I think of the past it seems so hopeless to buck the future."

A brief allegorical expression of the whole situation appears in the dream: "*I dreamed a little mouse came toward me; as it advanced I struck at it in an effort to frighten it away or to annihilate it; it then began to grow in size, turned into a lion, then into three lions, running frantically, snarling and spitting, about the room.*"

The "little mouse" represents her own infantile genitalia in which early cravings were aroused by seduction and mutual masturbation. From this small nucleus, which grew and was unsuccessfully fought, there then developed a power (lion) with three principal components, autoeroticism, incest craving, and heterosexual desires, a chaotic combination resistant to self-adjustment (the three frantic, snarling, spitting lions of the dream).

After these partially conscious factors were finally analyzed, understood, and accepted, a rapid and startling improvement occurred both mentally and physically; the pulse, which for several years had not recorded less than 120 per minute, dropped down to 78 in one evening; the muscular tension passed away so rapidly that an orthopedist diagnosed an acute relaxation of the ligaments of the feet necessitating supporting bandages for several days; blood sugar came down to normal, and gastrointestinal equilibrium was reestablished. Her love affair with the father image was displaced by some special university studies; the abnormal fears and feelings of infer-

iority vanished; her mental capacity increased, and she was able to deal adequately with her sexual cravings at the intellectual level without conflict. There has been no relapse since the analysis more than a year ago.

In this case also we observe the greatest improvement after bringing fully to consciousness an adequate explanation of the psychobiologic significance of the masturbation element.

Discussions and Conclusions:

I. Both cases exhibit several features in common: (1) The infantile father attachment persisted in the first girl to the extent of interfering considerably with heterosexual adjustment as well as determining the selection of the mate, and in the second girl the powerful heterosexual urge was toward a father image. (2) Both individuals were profoundly influenced by autoerotic cravings, and the conflicts thus arising during the growth and development of the personality contributed greatly to the alterations characteristic of the hyperthyroid syndrome. (3) In the first case unconscious homosexual components were revealed, while in the second case it was not found to play an important rôle; however, heterosexual incest experiences obtained over a long period. (4) In both cases the hyperthyroidism seemed to be a part of the abnormal development of the personality, and some of its signs were present at an early age, when the mental habit twists were in process of formation, although in the second patient the actual tumescence of the gland did not occur until very acute conflicts began between instinctive desires and moral codes.

II. The thyroid gland is subject to a large variety of pathological conditions, among which hyperthyroidism with hyperplasia of the gland is a fairly well defined clinical complex; however, the fundamental etiologic factor producing the abnormal physiological state with the glandular hyperplasia and excess of thyroxin is still uncertain, although many hypotheses have been advanced.

This state of affairs reminds one of the nosologic history of the epilepsies which, barring a few so-called organic types, are now known to exhibit a psychogenic determinant or at least a strong component of this character. There is considerable evidence to sustain the view that the thyroid or "glande de l'emotion" (Leopold Levi and Rothschild) may become affected through disorders of the personality and conflicts of trends denied natural expression, with

release of this energy through the vegetative nervous system and thyroid segment. These factors acting over prolonged periods produce permanent tumescence of the gland through hyperplasia of cellular elements, and consequently hyperfunction with its intensification and elaboration of symptoms already present in some degree.

III. Maranon (2) has pointed out the importance of the hyperthyroid temperament and has discussed its relations to goiters of emotional origin. He believes that the effect of the sudden emotion is that of transforming a temperamental condition into an active, frank pathologic process. It is undoubtedly the case that the prolonged chronic emotional factors in operation so prepare or sensitize the soil or integrated organism that a sudden violent emotion such an intense fright ushers in an acute hyperthyroid response. The effect of the war on Basedow's disease has been studied from the standpoint of an emotional etiology by Merklin (3) and Blondel, (4) both of whom drew conclusions in support of a traumatic emotional origin. In this country Bram (5) has more recently directed attention to the psychic factor in exophthalmic goiter, since he has found a history of psychopathic predisposition in at least 90 per cent of his patients.

IV. It is hoped that this study of the personality in hyperthyroidism will stimulate an interest in the psychotherapeutic approach to the disease, and by psychotherapy I do not mean the old-time methods which are still used in many parts of the country; since cheerful surroundings, rest, good food, healthy companions, adequate diversion, "healthy mental attitude," and simple suggestion and encouragement, while useful in a way, only effect temporary improvements or partial recoveries by chopping off, as it were, the weeds of the patients' mental gardens at the surface; while a thorough study of the fundamentals of the personality by the psychoanalytic method attempts and more often succeeds in pulling out also the roots of the weeds, thus producing more permanent results and a more complete understanding of the mechanism involved.

Thyroidectomy removes a symptom in the syndrome, thus breaking the arc and often producing temporary relief or disappearance of a group of symptoms, but it frequently fails, for after all surgery is powerless to remove the underlying predisposing factor and its by-products in the personality.

It is only an expression of therapeutic common sense that we insist the psychotherapy be instituted as early as possible in the

disorder in order that its possibilities may be realized before permanent damage is wrought either in the organic components of the system or in the mental sphere of the patient.

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HOMOSEXUALITY AND ALCOHOLISM*

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I.

Freud tells us that the two fundamental facts which psychoanalysis has revealed are (1) that homosexual men have experienced a very strong mother-fixation, and (2) that in addition to their manifest heterosexuality all normal people show a considerable measure of latent or unconscious homosexuality. This latent homosexuality may be either repressed or sublimated, and it is only when the repression or sublimation has been incomplete, that the inversion asserts itself in those physical acts which in this and several other European countries are regarded, rightly or wrongly, as criminal. It will be enough to point out here that in all probability the widespread hostility against all forms of male homosexuality are due to repressions connected with anal-erotic tendencies.†

In the light of the Freudian interpretation of bisexual development homosexual tendencies are easily understood. The psychosexual development may be compared to the development of physical sexual characteristics from a common origin. Whence it follows that in the build-up of any human being there are active and passive psychical characteristics. In most cases, however, the homosexual side, although well marked up to the time of puberty, subsequently becomes almost wholly repressed or sublimated. These sublimations may be easily recognized. Various social institutions suggest the paths they must have taken. There is, for instance, freemasonry; there are certain religious assemblies. In this country in particular, there is sport. And, what is from the point of view of this paper most important of all, there are the public houses. For it is my object to show *how alcoholic excess hinders the sublimation of homosexuality*.

* A paper read before the Medical Section of the British Psychological Society on January 25th, 1922.

† In this essay little or no mention is made of female homosexuality, although it is equally prevalent.

The mere existence of an infantile bisexuality, however, would prove nothing by itself, but it is a fact that homosexuality exists amongst animals, *especially in captivity*, and amongst the human race it is world-wide. That it is a result of civilization, therefore, can hardly be doubted. At the same time it is impossible to accept the view that homosexuality in its perverted form is either completely congenital or completely acquired. But we do frequently find a typical family history of inversion, and the fundamental truth, as Freud has pointed out, is to be found in the congenital psychosexual constitution involving predisposition. Observation, moreover, has narrowed the field by uncovering almost without exception in these cases the strongest possible parental fixation and uncontrolled narcissism. Sadger, in fact, maintains that the male homosexual unconsciously identifies himself with his mother (thereby exhibiting his masochism), while at the same time he is seeking himself in his love-object.

It is to be noted, however, that the homosexual is by no means confined to a single type. Long before the work of Freud threw an entirely new light on the subject, various writers had attempted classifications, though founded of course on no more than conscious characteristics. So long ago as the eighteen-fifties a German invert was busily issuing pamphlets in an endeavour to make clear to the world the various unhappy psychosexual troubles of "Uranian" men. Ellis gives examples of numerous types of invert. Weininger put forward his pendulum theory, and in doing so came nearer to modern psychoanalytical ideas than many people think. To-day the older classifications are breaking down. Ferenczi, however, does not hesitate to draw a hard and fast line between the active and passive homosexual. He believes that each represents a fundamentally different type of man. He considers, indeed, that true inversion is to be found only in the passive type, for the reason that the active homosexual possesses what are essentially masculine characteristics. But while these masculine characteristics are undoubtedly to be found in active homosexuals, my own experience teaches me that the passive type of homosexual is not only frequently capable of sexual intercourse with women, but will often show signs of Don Juanism. (Whether he "enjoys" such intercourse is another question: certainly not always. A case of my own points to the conclusion that such Don Juanism follows on the failure to find the active homosexual love-object.)

Ferenczi's theory is simple. He declares that the passive homosexual is the only one to represent a true intermediate sexual stage. As for the active homosexual, he believes that he suffers from an obsessional neurosis.

Here one is bound to admit that the results achieved by analysis in cases of passive homosexuality are not very encouraging. Indeed, I do not believe that it is possible to cure a case of pure inversion. Yet this is not altogether unexpected. Freud declares that it is probably just as difficult to change a fully developed homosexual into a heterosexual as it would be to effect the reverse process. The homosexual is as reluctant to give up his pleasure-object as is the heterosexual. There is one fact, however, which must not be forgotten. Passive inversion, in Ferenczi's sense of the term, is comparatively rare. There is often an oscillation between the homo- and heterosexual tendencies in the inverted adult, just as there is at puberty; less marked, it may be, but rarely absent altogether. Whence it follows that if, as I believe, analysis can succeed in showing the patient that he is capable of normal heterosexual intercourse, something will have been achieved. It is certainly possible to show him that he is physically bisexual, and, although he may remain psychically homosexual, his heterosexual side can be developed and strengthened.

It is, further, to be noted that the capability of heterosexual intercourse is no proof of normal heterosexuality. Such proof, if it can be said to exist in civilized communities, is to be found in full sexual satisfaction and happiness. Don Juanism, as I have hinted, so far from proving a man's heterosexuality, may even be proof of his homosexuality. Much, however, can be done with the pronounced state of *sexual hyperaesthesia* which is so often found in these patients. They may be helped to sublimate their narcissism. Much further light, too, will be thrown on the whole subject by a study of Freud's most recent work on the love-life, in which he distinguishes the narcissistic, or subjective, from the objective, type of love. It is the first type which will interest us here, for, as narcissistic love is simply the projection of personal characteristics on to the love-object, it will naturally manifest itself often enough in a homosexual manner. This love of self is displaced through identification: the homosexual sees himself in his love-object, as in a mirror.

Coming to details, we see that the psychosexual history of passive homosexuality is fairly true to type. There may be an inverted

Oedipus complex, wherein the boy wishes to take the mother's place in order to gain the father's affection. Here the child speedily exhibits his effeminate character. He takes an abnormal interest in his mother's clothes; he plays with dolls; very likely he sews. And if these tendencies are pandered to by an unwise parent, it is easy to see how the inversion may be encouraged and rendered stable. Although the majority of my patients have not been of the truly inverted type, I have noted many characteristics which seem fairly typical. Anal interests appear to be over-repressed. The patients are unduly fastidious, and often markedly aesthetic. The original interest in faeces and smells is developed into an exaggerated love for incense and perfumes. And it is impossible not to see how often true inverts show literary or artistic talent. This is not difficult to understand if one looks upon genius as a kind of defense mechanism. The genius, that is to say, is a neurotic of infinite talent, who in the exercise of his art obtains some satisfaction from the frequent disappointments and denials which confront him in his search for the ideal.

The psychosexual development of the male aggressive type, on the other hand, *shows an aggravation of the normal*. In contrast to the passive type, he under-represses his anal-erotic activities, and may exhibit coprophilic symptoms. His homosexuality will perhaps be related to some particular aggressive heterosexual act in childhood, for which he has been severely corrected, such correction leading to a dread of the opposite sex. The active homosexual, that is to say, may be a normal heterosexual being who, through some repression of anal-eroticism or precocious heterosexuality, followed by punishment, has conceived a hatred for the opposite sex. At the same time other factors must have come into play, for if these active tendencies were purely obsessional, they should be readily removed by analysis, and this, as we know, is not the case. On the other hand, the homosexual rarely wishes to change his condition, and in this respect of course he resembles practically every neurotic, who unconsciously regards his neurosis as his most cherished possession.

The close connection between these active tendencies and sadism is of interest. In all probability inverts pass through a strong anal-sadistic stage. It is held that sadism and hate are correlated, and that early conflicts caused by maternal interference with anal-erotic tendencies have much to do with future homosexual trouble. According to Ernest Jones, the ambivalent characteristics of these homosexuals are probably founded on the varying love and hate bestowed

in infancy upon the mother. It is to be noted, too, that megalomania, so closely connected with anal-erotic tendencies, is often a symptom of this neurosis.

And here mention must be made of the extremely important part which homosexuality plays in the pathogenesis of paranoia. The paranoiac projects his own repressed homosexuality, but the unpleasant idea of homosexual love is changed into its opposite, whence delusions of persecution appear. There occurs a reversal of affect. The homosexual wish is so objectionable to the ego, and the conflict is so great, that the wish never becomes fully developed. The projection of painful ideas which are not recognized by the paranoiac as coming from himself, is thus a defensive measure, and represents an unsuccessful attempt at repression. So "I love the man" becomes "I hate the man", which in its turn is projected into "This man hates me."

Dr. Stanford Read found the paranoid states very commonly occurring in his work during the war, and he suggests that the herding together of large numbers of men arouses feelings of latent homosexuality. My own experience during service in the Navy, both in peace and war, leads me to agree with this view.

II.

When we come to the question of alcohol and homosexuality, the work of Abraham claims one's particular attention, and at the outset I hasten to acknowledge my deep debt to him. In following him I desire to show how alcohol increases sexuality by removing various resistances. It is important to remember, however, that alcohol causes regression to various levels of psychosexual development, so that it is not only homosexual conflicts which are uncovered.

Ordinary male friendships should not, in the normal state of affairs, be connected with conscious sexuality, but most of us know in what way alcohol most generally influences such friendships. Men who drink together tend to become remarkably affectionate. Frequently they may embrace each other. There is, in fact, a peculiar feeling and expression of intimacy which is characteristic of alcoholic intoxication and may be witnessed every day in almost any public house. This can only mean that alcohol releases the normal man's latent homosexuality, and produces in him signs at any rate of conscious homosexuality.

But this, of course, is not all. In the adult the infantile love of viewing and exhibitionism may be changed into shame. In the alco-

holic there is regression. he will be shameless and lewd, and take an undue delight in the expression of obscene wit. Moreover, in his case, the sadistic and masochistic tendencies, normally shown in the reaction formations of pity and horror, will be released. It is for this reason that so many brutal crimes are committed during intoxication. Abraham gives a good example of the release of these sadistic tendencies. He quotes the rigorous methods employed by the German students, when forcing their younger colleagues to drink, and he comments on the blind submission invariably shown. Similarly, Dr. Felix Boehm of Berlin, in a recent article on homosexuality, mentions the important part played by the students' union in a northern town which he visited. Here the atmosphere was strongly protestant, and in society the sexes kept themselves almost entirely apart. Men, he says, could not tear themselves away from student life. Many studied for ten or twelve years. Moreover, amongst such students those who danced or mixed in feminine society were despised. Drinking bouts were held several times a year, and at these gatherings kisses which were by no means mere polite salutations were openly exchanged. A peculiar custom, moreover, was often observed. A student would drink half the contents of a glass of beer, fill up the glass, and pass it on. A second student would repeat the little rite, and so on round the table. In this way a portion of the same beer wetted the lips of all. This ceremony would take place when many of the students were already drunk, even though they had previously vomited or were known to have syphilis. There would even be occasions when some student more drunk than the majority would allow his mouthful of beer to slip back into the glass.

Many other scenes were witnessed in which a strong homosexual component was shown. As a rule two students would share rooms, often for years together. Sometimes it would happen that the members of a corps kept a single mistress at their common cost, pretending thereby to avoid venereal disease. And some of these students were even driven to suicide by self-reproach after such intercourse—a fact which illustrates the compulsive character of the custom.

On the other hand, in a southern town which was preponderantly Roman Catholic, Dr. Boehm found much greater freedom. Promiscuous intercourse between young men and girls of all classes was extraordinarily common, and formal drinking bouts rare. The conclusions to be drawn from Boehm's observations are, that frequently an apparently exaggerated state of heterosexuality will be a

cover for homosexuality. The homosexual man satisfies his homosexual feelings with the help of a polygamous woman. To take this still further, he desires the father, and obtains satisfaction through the mother substitute. The importance of the parental fixations in these cases can hardly be overestimated.

Now, alcohol stimulates masculinity, and emphasizes the male ideas of greatness and power. Abraham deals with this characteristic in his work on creation myths. These myths, he finds, deify the male power of creation. And it is not difficult to understand how alcohol has come to be unconsciously identified with semen. So we get the "intoxication of love" idea, and a symbolic interpretation of the mythological nectar. The old-time libations to the gods probably embodied a similar unconscious idea, and to-day the common custom of drinking healths has a significant meaning.

The position with regard to women in this respect is slightly different. The reinforced repression which women experience at puberty may prevent, or at any rate lessen, the exciting or accelerating effect of alcohol on the sexual impulse. Unlike the youth who may look upon it as the natural accompaniment of manhood, the girl has no need to turn to alcohol. Yet such women as drink will frequently show strong homosexual tendencies. Whereas men, however, drink to overcome the repression of natural homosexuality, women are more likely to drink in order to bring out the male side of their bisexuality. A timid woman will drink, and become aggressive, in much the same way as will a timid man. I have come across one case in which a woman unconsciously identified semen with the wine of the communion service. The wine of the Eucharist was symbolical to her not of blood, but of "the vital essence of religion." She said, and I quote her actual words: "It is the substance of Christ fertilizing the Church, his bride, to bring forth good works."

Now, although alcoholics frequently become sexually impotent, they do not cease to identify, unconsciously, alcohol with their potency. From this Abraham draws an analogy to certain sexual perversions in which an act which should be no more than an introduction to connection will take its place. Freud has called this "the fixation of a temporary introductory aim." And with regard to this diminishing potency, Abraham believes that it is related to that alcoholic jealousy which so often results in actual delusions. "I regard," he writes, "the feeling of failing potency as the reason for the jealousy of the alcoholic. The drunkard makes use of alcohol as a tireless means of gaining pleasure. He turns from women to

alcohol. This state of affairs is in the highest degree painful to his self-consciousness: he represses it as does the neurotic, and at the same time a displacement takes place, as we are accustomed to find in the mechanism of the neuroses and psychoses. By means of an accusation against women, he displaces his guilty feelings. They, the women, are untrue to him." So that it is in all probability released homosexuality which lessens heterosexuality, and causes impotence, relative or absolute as the case may be. This is very distasteful to the ego, and by consequence the man desires many women instead of one. Projection causes him to think that his wife is unfaithful, and by the further projection of his homosexuality he accuses his wife of being in love with the men he himself loves. It is this conflict, due to homosexuality and released by alcohol, which may show itself in paranoid conditions.

From the analytical point of view, I have found many difficulties in dealing with homosexual alcoholics. If he can afford it, the dipsomaniac will probably be constantly in and out of a nursing home or similar institution, in this way making regular attendance for analysis a difficult matter. He is continually arriving at the analyst's house drunk, or telephoning to him to get him out of some trouble—all of which is bound to interfere with the strict technique of the Freudian analysis. On the other hand, it is sometimes possible to uncover resistances with comparative ease, if the patient is in a state of intoxication. Thus in one very narcissistic patient I was enabled to see below the crust of a very obstinate resistance during a drinking bout. In the ordinary way he was quite unconscious of his homosexuality, but the first time he saw me while he was intoxicated, the homosexual transference came out in a very interesting and pointed way.

Dipsomania has been divided into true and pseudo varieties, but I am inclined to think that this classification is rather superficial. The distinction is said to depend on the fact that in true dipsomania the craving occurs spontaneously, whereas in the false variety it is only excited by alcohol itself. It seems as though true dipsomaniacs are compelled to drink through some unconscious factor, in much the same way as they are forced to perform any trivial obsessional act. The anxiety which is so frequently a prelude to the dipsomaniac's attack is the result of sexual conflict and repression; and this applies to other forms of narcomania. Narcotics undoubtedly permit of an escape from reality; they allow a symbolic return to the Nirvana of the mother's womb.

It is interesting to watch these regressions to the primitive, both in dipsomania, and less clearly marked perhaps, in chronic alcoholism. It is faulty psychosexual development in general which causes the craving for oblivion. That, indeed, is the keynote of the whole drink problem. That, too, is why dipsomania has been likened, aptly enough, to epilepsy. And if it is to be attacked with any success, we must dig down to the root of the cancer, and not be content to remove a mere ulcerated surface. Obviously, prohibition will fail as a solution, for the prohibitionist is only patching up symptoms. If the alcohol be forbidden, the dipsomaniac will search for, and find, another outlet for his neurosis. Alcohol is the result, and not the cause of neurosis, a fact of which the present-day prohibitionist remains as lamentably ignorant as he is of the equally important fact that his own fanaticism is only an outlet for some repression connected with his personal liberty of thought and action. Much the same can be said of the methods employed in the inebriates' homes. I do not know of a single home to which one could send a patient and feel certain that he would receive any form of radical individual attention. In other words, without taking into consideration these regressions, it is impossible to effect a permanent cure.

I come to another point. Alcohol influences the strong and almost universal incestuous repressions. There is a good illustration of this in the nineteenth chapter of Genesis, where Lot's daughters make their father drunk in order that he may have sexual relations with them. Alcohol, then, causes a regression in connection with sublimations associated with parental love.

A case which has recently been coming to me for analysis admirably illustrates this point. The repressions in his case go deeper than ordinary homosexual fixations, and hang closely about the parental complexes. He sees his stern and relentless father everywhere, and has a marked inferiority complex. He is continually craving for oblivion, and unconsciously trying to get back to uterine life. His extreme narcissism has prevented him from making real friends, and both his homosexual and heterosexual sides have been unduly repressed. His mother-fixation was well brought to the fore by a strong transference to a nursing sister in the home to which he retired when suffering from his dipsomaniacal attacks. This, I found, interfered with the analytical transference, which from the beginning had been difficult owing to extreme narcissism. He found an outlet in gambling on the turf, but this of course was no more than a vicious circle, because it was pandering all the time to his

narcissism. The analysis of his gambling was of very great interest, for it touched on his anal phantasies. His libido showed itself in the alternating gain and loss, tension and relaxation, which, by his own associations, he compared to masturbation. His early childhood had been one of extraordinary self-indulgence. This was well shown in an inordinate liking for sweets. He would steal in order to satisfy his craving for them. Later on alcohol took their place. And this brings me to a point of importance. The craving for sweets, alcohol or tobacco is often due to the desire to satisfy the erotogenic zone of the mouth, and it is my experience that such craving very frequently accompanies fellatio, the desire for which has obvious unconscious reference to the mother's nipple, and is only another proof of the large part a mother-fixation can play both in homosexuality and alcoholism.

With regard to delirium tremens I shall have little to say, although it shows light on the relation of homosexuality to alcoholism. It is accompanied by fear of men and of attacks from men. This fear, of course, is projection of the desire for male companionship. Just as the sexually starved spinster will fear attacks from burglars, and search for them in cupboards or under the bed—so the alcoholic will fear attacks or blackmail. One of my homosexual patients, indeed, is so greatly afraid of blackmail that he refuses to open his own letters.

In conclusion, I propose to illustrate some of the foregoing remarks by relating in brief the history of a case of passive homosexual inversion which has been under my care for some little time.

The patient, Z., is a man of forty-four, married, and by profession a successful man of letters. At the outset it is important to note that he presented himself for treatment not on account of any sexual perversion, but solely because of a fairly long-standing dipsomania. He cannot remember his mother, who died when he was a few months old. His father was always very stern, and did not permit his children to speak at meals. Z. hated his stepmother as well as his brothers, who laughed at him partly for his great beauty and partly for his effeminate ways. As a child he was moody and volatile. He remembers phantasies at the age of eleven, in which three schoolboys were having sexual connection with him while he was bound. He also remembers actual attempts at sexual acts with his brothers long before this age. Two of his brothers are now drunkards, and one is also inverted.

He states that he married "by mistake," and it is interesting to notice that at the time of his marriage he published a couple of sonnets, one, very restrained, to his wife, the other, very exotic, to a choir boy. He was very gentle and considerate to his wife in all domestic matters, but sexually and psychically he was unusually cruel. He is considerate to women as workers, and kind to children and servants, but if a woman chooses to obtrude the fact of her sex he is harsh. In the ordinary way he much prefers feminine society to male. It was not until he earned three or four thousand pounds in a year that he began to drink. When he did begin he drank almost at once to excess, not, be it noted, in the ordinary public houses, but in such west end resorts as are frequented by literary perverts and young actors. He has had numerous homosexual love affairs, some of which have lasted a long time; and one of his lovers actually lived for some time in his house without his wife ever suspecting their relations.

Most of his troubles seem to have started after he was—perhaps rashly—acclaimed as a genius. He has always been a voracious reader of morbid literature. He gloats over De Quincy, has read Coleridge, and knows everything about Oscar Wilde. He knows that these writers were geniuses, and knows that he himself is of their number. He feels, and says, that everything should be forgiven to genius. This seems to me to be the determining factor in making him yield to desire after conflict.

In his case, moreover, there is marked necrophilia. During a recent drinking bout he spent a considerable time in a church yard kissing the gravestones of young men. During the war he used to handle the dead bodies of soldiers, often decomposed, and bathe up to his elbows in blood and putrefied matter. It seems that in the first place he read about this perversion, and was so horrified by the idea that he was masochistically compelled to try it for himself. The same mechanism occurs during his dipsomaniacal attacks. There is no apparent coprophila. He suffers from chronic hysterical constipation, which seems to be a defense against sodomy. This probably developed out of ultrafastidiousness, and it is significant that when the censor is removed by alcohol the constipation always disappears.

As a passive invert masochism seems to be the keynote of Z.'s trouble. He is attracted by people whom he fears, just as a moth is attracted by a lighted candle. In one of the homes into which he

retired there was a mad dentist, whose strength fascinated him to such an extent that he allowed the man to extract, quite unnecessarily, several of his teeth. He says that the horror of waiting for the extractions, together with the anticipation of being so completely in the power of a madman, was intense. This was significant in that it symbolized his castration fears.

He allows alcohol to treat him in much the same way. This masochistic attitude seems to open the door to alcoholism. Many people who are terrified at the idea of not being their own master, despite their resistance to anesthetics or hypnosis, often have a sneaking desire to be mastered. In a weak man such a characteristic may drag him into a love affair with an aggressive female or male, or, with equal likelihood, into alcoholic excess. In a stronger man it may lead to "pussyfootism" and sexual abstinence.

In Z.'s case I believe that a long chain of buried memories, associated with pain inflicted by the stepmother on a delicate sensitive child, was the beginning of his masochistic proclivities. He ran to the father for relief, and now, amidst a constant fear of "something beastly" within him, he is driven to drink, when the beastliness is immediately released.

The dipsomaniac, like the Don Juan, who invariably believes that a wonder in the shape of a new woman is waiting for him round the corner, always thinks that some wonderful peace and solace will come to him *next time*. It is always next time. And he never seems to lose hope. He is an incurable romantic, and buries himself in phantasy. He tries to be more potent in every respect, and only succeeds in putting himself *hors de combat*, ending up in gross and painful reality. He tries to reach back to the original infantile state of dependence and security, and only becomes more pitiful and impotent.

Summing up, then, I desire to emphasize once again the following points: The importance of a mother fixation can hardly be overestimated in these cases of inversion. Alcohol releases latent homosexuality and produces in the normal man signs of conscious homosexuality. The craving for alcohol is a possible added factor to the desire to satisfy the erotogenic mouth zone; it causes a regression to an infantile level, where there is probably a transference of libido away from the mother's nipple. No permanent cure will be effected unless the patient is enabled to correct his faulty psychosexual development by analysis.

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THE DEVELOPMENT OF LIBIDO IN FRIEDRICH NIETZSCHE

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Pastor Karl Ludwig Nietzsche had a neurotic constitution that may have given Friedrich Wilhelm, his son, an innate tendency to introversion and regression. The Pastor had asked to be removed from the city, where he suffered much from nervous headaches, to the quiet country rectory where Friedrich was born. The suggestions of Nietzsche's religious home so powerfully reinforced his inherited capacity for the inhibition of impulse that it is difficult to study the pregenital stages of Nietzsche's libido in the absence of a psychoanalytical biography.

In his early years Nietzsche showed an unusual intensity of moral scrupulosity and self-control. His sister noticed his silent reaction to punishment, his love of solitude, and his thoughtful, earnest behavior. "The serious introspective child, with his dignified politeness, seemed so strange to the other boys that advances from either side were out of the question." When the child Nietzsche felt a scruple he would leave his game, hide in an obscure corner, and refuse to come out to play with his sister until he had either allowed or condemned his desire: when the man Nietzsche felt a problem on his conscience he would go into solitude and say that he felt like a philosopher in a hole.

Nietzsche's hypersensitiveness to stimuli must have led to an intense enjoyment of autoerotic activity in babyhood. There are traces in Nietzsche's actions and ideas of a strong oral erotism and an intense disgust which was expressed in attacks of vomiting and in loathing for mankind in the mob. As a student Nietzsche had a great fondness for sucking sweets; and his egocentric doctrine of power may be in part a reaction against his infantile feeling of impotence when he no longer possessed the means of oral gratification. There remain a few indications of his anal erotism, though it seems to have been mainly sublimated in highly productive paths. Nietzsche knew his lack of a conscious tendency to hate: "With enmities I was never long in earnest. I laughed too soon again: I

was not made to hate and to be an enemy." Consequently he enjoyed a controversy only so long as he did not see any personal suffering follow from his attacks. Sadomasochism and observationism lie beneath his deep love of truth. "I chose to seek knowledge at any price. I did this with a hardness, impatient curiosity and great courage that ruined my health for years. All I had loved I examined and saw its *other side*." (Author's italics.) Exhibitionism and sadomasochism underlie his repeated burning of lighted matches on his outstretched hand before his schoolmates, and also his later asceticism. That Nietzsche found in his philosophy an outlet for his infantile interest in feces appears in his letter to George Brandes: "I am like a gold maker. From what mankind has most hated, despised and feared I have made my gold." The strength of Nietzsche's interest in dirt may be judged from the fact that even the sight of paper covered with ink was sufficient to cause anxiety. "From time to time," Nietzsche confessed, "I feel a childish repugnance to printed paper. I think I see soiled paper." But as a rule Nietzsche's interest in the anal product was satisfied by his habit of taking a periodical retrospect of his books and ideas. The influence of anal erotic habit is also seen in his obstinate dislike of visits of those he loved when he was engaged in his creative thought and writing; his interest in giving a perfect form to his thoughts; his speed of production of books after long periods of note-taking and preparation; and his lack of generosity in admitting his intellectual debt to previous thinkers.

As we shall see in our survey of Nietzsche's relations with men, his strong narcissism had a certain passivity towards aggressive and elderly men. It is significant that Nietzsche described the experience of floating on the water when swimming as the loveliest joy. As an intellectual creator Nietzsche felt that it was only the feeling of pregnancy that bound him to life, and kept him from the desire for suicide that at times of great pain almost prevailed.

While admitting Nietzsche's inherited tendency to extraordinary acts and affects, the psychoanalyst is chiefly concerned to show how the accidental events of Nietzsche's childhood powerfully stimulated his delicate affective mechanisms, and led to fixations of libido that determined many of his later words and deeds. The most important of such accidents appear to be the death of his father and baby brother when Nietzsche was four years old. Dementia followed the father's fall downstairs and death occurred a year after the accident. The intense grief that the child Nietzsche felt for the death of his

father and only brother was a product of conscious love, and a reaction against unconscious hate of the two rivals for the affection of the mother and sister. In his fourteenth year Nietzsche recorded a dream that he dreamt just after the loss of his father and before his brother's death. The manifest content, that seemed to Nietzsche a divine premonition, reveals the hostile affects that were concealed beneath his moral inhibition and religious belief in immortality. In his account of the dream Nietzsche wrote: "I heard mournful organ music, as if at a burial, and as I was trying to discover the cause of this playing, a tomb opened sharply and my father appeared clad in his shroud. He crossed the church and returned with a little child in his arms. The tomb opened again, my father disappeared into it, and the stone swung back to its place. At once the wail of the organ ceased and I awoke." To this account of the dream Nietzsche added the following interpretation and comment: "The next morning I told the dream to my dear mother. A short while after, my little brother Joseph fell ill, and after a nervous crisis of a few hours he died. Our grief was terrible. My dream was exactly fulfilled, for the little body was placed in the arms of his father. After this double calamity the Lord in heaven was our sole consolation."

There is no indication that Nietzsche felt any sorrow in his dream. And this is natural if the dream satisfied the unconscious wish for the repetition of an experience of such a high and complex affective force. The little Oedipus was doubtless pleased to see his father once more shut away in the grave with the baby brother in his arms. Even the wail of the organ music ceased when the stone swung back to its place after the two rivals had finally disappeared in the tomb. Nietzsche's youthful interpretation completely concealed the hostile wish for his brother's death. By picturing the baby in the beloved father's arms, Nietzsche was able to moralize his wish for the brother's death. It is probable that Nietzsche's terrible grief and his transference of affect to the Lord in heaven were to some extent an overcompensation for his unconscious hate. After a period of youthful religious faith, the return of repressed hate for his father would incline the adolescent Nietzsche to deny the existence of his father's God. At the age of thirteen Nietzsche ascribed his exceptional knowledge to the help his father was able to give him from heaven; and to the end of his intellectual life Nietzsche's unconscious hostility was hidden beneath his strong conscious affection and reverence for his father. The intense ambivalence of feeling appears only in rela-

tion to the father substitutes, in the form of God, and a series of heroes, teachers, and friends.

Nietzsche's extreme respect for authority appeared in his refusal to run home from school in the rain with the other boys because the rule compelled him to walk, and in the moral severity of his student days at Bonn, when Nietzsche felt too timidly wrapped up in himself, and tried to reform the habits of his student association. At school Nietzsche's identification with his father led him to wish to be a preacher; to use a mode of expression which caused his mates to call him the little pastor; and to cultivate his father's habit of improvisation on the piano. But regarding his desire for a musical career as a temptation to be resisted, Nietzsche decided to undergo the stern discipline of philology instead.

When the picture of his father ceased to form a satisfying ideal, Nietzsche transferred a large surplus of affection upon a series of substitutes. The most prominent heroes of his youth, after the loss of faith in God, were Schiller, Byron, Hölderlin, and Ritschl, his teacher in philology and guide in life. Paul Deussen, his college friend, noticed Nietzsche's absolute trust in the judgment of Ritschl, who for a time became almost an intellectual conscience. At the same time Nietzsche declared himself to be so personally chained to Ritschl that he could not get free. In course of time the rebellious desire of Nietzsche to make his own philosophy overcame his interest in the impersonal study of words. The inevitable result was a break with Ritschl and the search for a more adequate narcissistic mirror and a finer father substitute. Until he discovered Schopenhauer, Nietzsche felt full of self-reproach and self-hatred for his lack of guidance and principle. He wrote to his sister: "What are we seeking? Is it repose or happiness? No, it is truth alone, however terrible or evil it may be." It was Nietzsche's passionate study of Schopenhauer's "Die Welt als Wille" that gave him the truth he sought and the full satisfaction of his homosexual libido. "My enthusiasm for Schopenhauer," he wrote, "reminds me of my first love." Full of reverence and joy, Nietzsche called Schopenhauer his "father" because he satisfied the desire for a master, a mirror, and a friend. At length Nietzsche's critical impulse, with its unconscious reinforcement, began to attack Schopenhauer's metaphysics and ethics; but Nietzsche felt such reverence for his ego ideal that he postponed for a time the publication of criticisms he had begun to write at an earlier date.

After his estrangement from Schopenhauer, Nietzsche was able

to make an intense transference of filial feelings upon Richard Wagner. In her "Life of Friedrich Nietzsche" his sister writes that Nietzsche was like a son to a father in relation to Wagner. All Nietzsche's efforts were directed to do Wagner's will, and many of Nietzsche's thoughts were suppressed from "The Birth of Tragedy" for the sake of his friend. Nietzsche referred to Wagner, in letters, as "the greatest man and the greatest genius of this time." "When I am near him I feel near a divinity." Hence Nietzsche found pleasure in obedience to Wagner's will so long as the positive transference prevailed; but Wagner's ruthless use of his moral authority roused Nietzsche's negative transference of filial hate and fear of a further indulgence of his unconscious desire for passivity, which led to a painful end of the intimate friendship. The relationship of Nietzsche to Wagner most closely repeated the infantile situation because Nietzsche was passionately attached to Wagner's wife and had therefore an unconscious motive for envy and hate that was lacking in the case of his "father" Schopenhauer. Yet Nietzsche wrote in a letter of 1880 to Peter Gast: "I suffer shockingly when I am deprived of sympathy, and nothing can make up for my loss of Wagner's sympathy last year. How often I dream of him and always after the past manner of our trustful association. Even in my dreams there is never a bad word spoken between us. With no one perhaps have I laughed so much, and the fact that I am right in some points against him does not wash out the memory of that sympathy."

Nietzsche's break with Schopenhauer and Wagner, we conclude, was determined by the ambivalent relationship of Nietzsche to his father, by the repression of a passive homosexual desire, and by the emergence of the will to escape from their common regressive tendency to nihilism and Nirvana. The later feeling of Nietzsche for these men was like a phobia in its obvious flight from temptation within. Nietzsche's capacity for a ruthless self-observation gave him some insight into the deep and morbid affective similarity which drew him to the men he used as narcissistic mirrors and father-substitutes. But in his attempt to gain psychic independence Nietzsche set free a quantity of libido which found no new satisfying objects. His Oedipus complex, as we shall see, kept it from a direct heterosexual outlet, and his genius kept it from complete homosexual satisfaction by any known man of his age. The result was a pathological increase of narcissism which preceded his final collapse. Of Wagner, Nietzsche wrote: "I hoped to find a man to whom I could

look up. I thought Wagner one. I was wrong. He is not even in my rank." The chief conscious causes of Nietzsche's later fear and hate of Wagner were:

(1) Wagner's manifest objection to the attempts Nietzsche began to make towards self-assertion and intellectual autonomy.

(2) Nietzsche's fear of the seductive romanticism of Wagner's music. The intensity of this phobia caused Nietzsche to avoid all concerts for five years lest he should again fall under Wagner's spell. Nietzsche's feeling that parts of Parsifal were strangely like some of his own youthful music made him "terribly aware how nearly related to Wagner I am." The extent of Nietzsche's identification with Wagner is also marked by the fact that Nietzsche ascribed the hated elements in Parsifal to the evil Christian influence of Wagner's wife.

(3) Wagner appeared also to have robbed Nietzsche of a highly valued friend in the person of H. von Stein. At a time when Nietzsche could find no homosexual sublimations and was near the mental breaking point, the loss of such a brilliant disciple as Von Stein was a serious event.

At the time of Wagner's death Nietzsche's creative will was making a desperate fight against his ill health. It is therefore natural that the news of Wagner's death seemed the essential alleviation for him in his sickness. Nietzsche wrote to Peter Gast in 1883: "I was not strong enough to bear the six years' antagonism to him whom I had most revered. It was the old Wagner that I had to guard against. I will to be the heir to a great part of the proper Wagner." In 1885 Nietzsche wrote: "I need a master. To obey would be sweet. . . . I am alone." In the same year Nietzsche complained that "there is no man I could love because none of my rank. No one could love me because this would presuppose knowing who I am. I despise Wagner and Schopenhauer and think Jesus superficial." Though Nietzsche may have been ignorant of the part his father played in his love of friends and heroes, he was partly conscious of his idealizing narcissism in their regard. His sister wrote in *The Life* that Nietzsche made his friends in his own image; and the following words of Nietzsche show that he realized this: "A group of friends is to some extent a projection of our inside outwards, a kind of scale on which all the tones of our being find an expression." At school Nietzsche formed a passionate friendship for two boys, to whom he wrote many affectionate letters. Nietzsche's narcissistic libido always blinded him to the real nature of his

idealized friends until the inevitable disillusionments of experience opened his eyes and caused him depression and despair. A visit from the Dr. Rée he afterwards despised, so stimulated Nietzsche that a severe attack of migraine came when he had gone; and the bitterness of tone in *Human all too Human* is a measure of his grief at the recent loss of Wagner's love. The dominance of the homosexual impulse in Nietzsche is betrayed by his assertion that the conflicts of friendship are similar to those of love, but on a much higher plane. The absence of love songs from his poetry is also significant. Freiherr von Seydlitz wrote of Nietzsche, his friend: "No nobler man than he have I ever learnt to know; purity and chastity have gained through him a higher worth." For his friend Erwin Rohde Nietzsche even offered to give up his professorship at Basle, whereas to Paul Deussen Nietzsche behaved in a censorious and domineering manner. Nietzsche accused Deussen of writing to him in envy and base pride at the time of Nietzsche's election to the professorship. In reply Nietzsche wrote that "if the disrespectful letter was not produced by an accidental brain-storm, their relations must cease." On one occasion, when Nietzsche asked Deussen to pay him a visit, Deussen refused to defer his return to work, and was therefore reproached for putting a lesser duty to his office before the greater duty to his friend. Nietzsche's tendency to the assumption of paternal authority grew in proportion to his regression to narcissism and to a negation of the father. The opposite, worshipful tendency is still manifest when Nietzsche wrote in 1879 to Gast "a word of love and of thanks: I need your footsteps: I lose so much not to have you: we must help one another to be and to do better: for me, Venice is your home and consequently I think of it with hundreds of good wishes and blessings: I hold you to be better and more gifted than I am: when I was your age I was absorbed in lexicons and had no idea that I had the right to hold and contribute a universal thought." In 1880 Nietzsche felt it was his only joy to think of Gast in hours of pain; and he made the significant admission that "to-day as every day I bring to a restful end my reflection about you by means of chloral." When Nietzsche told Gast of the death of H. von Stein, another disciple and friend, he wrote: "I really loved him: he was one of the few men in whose nature I rejoiced: also he had great trust in me, being similar in the fact that at any rate we are masters of our senses and know other important problems beside the sexual." The use of chloral may be connected with the repression of homosexual desire implied in these passionate friendships.

It was the forms and the fixations of Nietzsche's libido, we conclude, as well as the changing thoughts of his genius that made Nietzsche write of friendship: "First comes the mutual attraction on the basis of a common conviction, then the joy of belonging to one another, the mutual admiration and glorification, then mistrust on one side, and doubt of the superiority and views of the friend on the other side, the certainty that a separation must come and yet the difficulty of living apart—all these and other unspeakable sufferings." We are therefore prepared to find that Nietzsche never ceased to feel the loss of faith in his friends' character and work.

The ideal ego and the ideal father were the chief objects of Nietzsche's love and devotion in his heroes and friends. By the lack of real objects Nietzsche was therefore driven in later years to a pre-occupation with phantasy figures and supermen. The figure of Zarathustra became prominent only in the last period of Nietzsche's activity after the loss of his friends, though the figure had appealed to his imagination in earliest youth. Nietzsche told his sister that in childhood he had seen the figure in a dream; and Frau Förster Nietzsche states that he gave different names at different times to this prophetic substitute for the ideal Pastor of infancy.

Having sketched the development of Nietzsche's father-complex and homosexual impulse, we must now briefly note the influence of his Oedipus complex upon his heterosexual life. The letter of the adolescent Nietzsche to his mother in 1863 shows his masochistic dependence in the demand he makes for a stern letter of rebuke for his intoxication and the loss of position that followed its discovery. As a university student Nietzsche's desire to please his mother was still strong enough to make him bear for one semester the uncongenial study of theology at Bonn. Even in manhood Nietzsche maintained some part of his affection for his mother, in spite of her naïve and unintelligent misunderstanding of his nature and philosophy. Not content to keep her ministerial office in relation to his material needs, she stupidly tried to influence his mental and moral career by urging him to give up his new ideas, which made him enemies, and to keep to his Greeks. Yet in 1879 when death seemed imminent, Nietzsche refused even his friend Gast's invitation to go to Venice, declaring that "In certain circumstances, as I think, it is fitting that one should be closer to one's mother, one's hearth, one's souvenirs of childhood." His desire to return to the mother may be manifest in the fact that Nietzsche, when a pupil at the Institute, chose to set to music the words "Open ye, O gates of the world, that the King

of glory may come in"; and that in an early plan for "Thus Spake Zarathustra" Nietzsche wrote "Zarathustra dying, holds the earth locked in his arms". Nietzsche also showed great love for his grandmother, but most of his childish heterosexual love was permanently transferred to his only sister Elizabeth. As a man Nietzsche preferred her presence because he laughed more with her than with any other friend. *The Life of Friedrich Nietzsche* abounds in evidence of his sister's affection and reverence for her brother. In the preface she wrote "This book was written by love, true and deep sister-love": "All my youthful happiness was in him. All my thought and feeling from earliest childhood were only concerned with him. As a little girl, I treasured his writings." And, we may add, that when she grew up she never ceased to keep his letters which are full of his passionate love. In 1860 he asked Lisbeth to "think often of your loving brother". In 1862 he wrote "I think of you almost all the time, not even excluding the time when I am asleep; for I dream pretty often of you, and of our being together".

The early games of Nietzsche are significant of his sister-complex. He would play at being Odysseus and rob sheep from his sister and he liked the game of being doctor. Elizabeth often awoke at four a.m. in excited eagerness to play the games announced by Nietzsche to take place that day around King Squirrel, the center of his phantasies. After a phase of play with boys at war games from which Lisbeth was sorrowfully excluded, Nietzsche resumed his playful intimacy with a new feeling of sex superiority gained in part from his environment. In spite of a small difference in age, Nietzsche now began to assume the attitude of a much older lover to his "Little girl" whose reading and education he directed. His sister never rebelled except, Jocasta-like, when told by Nietzsche that the stork story of birth was not the truth.

Nietzsche's strong father-identification and consequent interest in the claim to Polish traits may have contributed to his later reaction against his original mother love. Nietzsche noticed that the Niëzky type had been well preserved in spite of three German mothers in successive generations; and in *Ecce Homo* Nietzsche only casually referred to his mother. The greater part of his heterosexual libido which escaped repression by renouncing its original aim was transferred to the intelligent sister who flattered his vanity; the remainder of this libido formed friendships with women and various abortive attempts at love and marriage. Because of her age and devotion to his person and work, Fräulein Malwida von Meysenbug was able

to give Nietzsche an intimate friendship free from thoughts of marriage, and at the same time a mother-substitute of fine character and intelligence. In a letter of 1870 which shows that he had already transferred to Malwida von Meysenbug some of the moral dependence upon his mother, Nietzsche confessed "I don't think I can ever be satisfied with my conduct if I have not first your approbation". Not only did he write in a filial tone to this woman, he also asked her explicitly to give him "mother love". When in Zarathustra Nietzsche made reference to the mother's laugh he is known to have had Malwida in mind. In a farewell letter to Malwida in 1879, when death seemed near, Nietzsche referred to her as "sister" and thereby indicated the extent to which the sister had taken the mother's place in his heterosexual love life. Moreover at that time, Nietzsche's need of a sister substitute was increased by the loss of Lisbeth's sympathetic understanding when she became a strong Wagnerite and a hostile critic of *Human All too Human*.

The inhibitory effect of Nietzsche's infantile complexes is seen at its height when he attempted to fall in love and contemplated marriage. A certain misogynist strain in his writings was doubtless due in part to the current opinion of the weaker sex in a militarist society; but Nietzsche's attitude to women was also determined by his sexual infantilism. In early days he had ascribed his sister's great ability at school to the presence of supernatural aid; in later years he wrote a passage which Gast felt to imply a despising of women. Nietzsche was so unconscious of his contemptuous tone that when Gast brought it to his notice, Nietzsche thanked him and removed the passage from his manuscript. It is significant that, after reading Strindberg's *Les Mariés* in 1888 Nietzsche wrote to Gast "Very curious, we absolutely agree about 'woman'"; and that Nietzsche expressed his dislike of women who showed they were in love, and lacked the sexual reserve Nietzsche thought proper to all healthy persons. Deussen had noticed the youthful Nietzsche's disinclination for kissing girls and visiting prostitutes. Once a young companion lured Nietzsche into a brothel. Nietzsche stood for a while speechless before the girls. "Then" he relates "I went instinctively to a piano as to the only psychic being present, and struck a few chords. They loosed my state of stupor and I won my freedom". The sexual interest Nietzsche felt for a girl in 1863 never developed beyond the stage of friendship. In 1874 Nietzsche expressed a desire for marriage and in 1876 he proposed to marry a girl after having known her for a period of exactly four hours!

In his anxiety to obtain his sister's approval of his hasty act, Nietzsche sent Lisbeth a photo of the girl to see if it pleased her. The next year he wrote to his sister that "The marriage, very much to be desired as it is, I know well is yet the most improbable event". And when his mother urged him to marry for his health's sake, Nietzsche admitted that it might be desirable if he could find a "suitable but rich woman". In all his later references to the subject there is a growing disinclination and a conscious realization that marriage would be a fatal barrier to his independence—an old housekeeper being therefore more desirable than a wife. Nietzsche's final views about his getting married appear in a letter of 1888 to his sister, describing how he had seen a charming girl who would do him good if he could wed her. But "with my ideas" he adds "should I not make this girl unhappy and would not my heart break (we assume that I love her), if I saw so amiable a creature suffering? No; no marriage".

Before Nietzsche reached his final decision against marriage he had made one notable attempt to win a Russian girl who came to him with the praise of his friend Von Meysenbug, as a worthy intellectual companion and mate. No doubt Nietzsche felt at first an intense attraction for *Fräulein Lou Salomé*; but M. Halévy thinks that Nietzsche only wanted a spiritual relationship, and proposed marriage merely to save her reputation in society. Moreover, Nietzsche hesitated to propose in person, and it was only after her refusal of Dr. Rée his deputy, that Nietzsche asked her and heard her repeated rejection of his offer. When Nietzsche subsequently planned to live at Paris with *Fräulein Salomé*, Lisbeth expressed her strong disapproval. Probably her jealousy was aroused, as well as her envy of the woman who had received an initiation into Nietzsche's ideas not given to herself. Nietzsche was clearly aware of his sister's disapproval when he wrote to tell her that he would hate to think that she did not share his feelings about Lou; for "our names ought always to be named together, so similar are our purposes and gifts".

Nietzsche idealized *Fräulein Salomé* as a heroic soul, fit to be his pupil and heir. To his friend Gast he wrote: "Lou and I are friends, not lovers. I shall keep this maiden holy." But Nietzsche's passionate idealization was soon followed by bitter disillusionment and disgust for her "cattish egoism" and incapacity for "high selfishness and the strictest morality". Nietzsche was almost desperate at *Fräulein Salomé's* inevitable failure to fulfil his ideal; and at his own failure to judge her character at first. After this unsuccessful

attempt at transference, Nietzsche's health became much worse in 1879 when he naturally welcomed the motherly care of his sister once more. When *The Dawn of Day* was published Nietzsche showed great anxiety lest the new thoughts therein should alienate or shock his sister. So he asked her to read the book from a personal standpoint (unlike all other readers) and to note, as she read, what her brother needed most and what he willed. That Nietzsche's libido had regressed is further seen in the tenderness which made him break in his sister's case his habit of writing letters only on the days when he was too ill to do creative work. It is therefore not surprising that Nietzsche regarded Lisbeth's love for Förster with jealous pain as an insult to himself. Nietzsche felt sorry that the instinct of her love for her brother had not kept her from loving Förster his "antipodes"; and Nietzsche felt hurt when Förster accused him of ruthlessness to the sister to whom he had been "more tender than to any other human being". Nietzsche told his sister how terribly hard it was for him not to see her before her departure for Paraguay with her husband. Nietzsche felt it was a giving up of his tradition; and it was at this time that he wrote with hate of a certain woman who had tried to separate him from his sister, and thanked heaven that his "friend" did not succeed in depriving him of her love. For she was his "bridge" to the rest of the world. The train of thought aroused in him by the sight of an attractive young girl revealed the depth of his regression. First he was reminded of his sister's charm, and then of her plan for his marriage. A daughter would be pleasant, he reflected; "But a sister is best". In 1888 he told his sister that she was the only one in whom he had unlimited (as it were instinctive) faith. Yet so deeply wounded was his self-love before the final mental collapse, that he was unable to bear her slightest criticism of himself.* With the sudden onset of dementia in 1889 the regression became complete and, after the mother's loss, Nietzsche quietly resigned himself as a child to be mothered by his sister until his

* If it is true that Nietzsche's refusal of marriage was consciously determined by his having contracted syphilis, it is probable that the sudden onset of paralysis was due to the wounds his vanity received at this time. For Dr. S. Feldmann has shown that psychic traumata can induce the onset of paralysis in syphilitic subjects who show no organic disturbance. In the *International Journal of Psychoanalysis*, III, p. 276, he reports the case of an artist who, fifteen years after his syphilis, received a serious blow to his professional vanity that led to a sudden onset of paralysis.

death. In the last period, in the sunnier home at Weimar, he said one day to Lisbeth "you and I, my sister, we are happy".

We conclude that the great creative work of Nietzsche was due to the libidinization of mental mechanisms that were extremely efficient and sensitive by nature. Nietzsche's passionate love of naked reality was rooted in a successful sublimation of unusually strong infantile sexual impulses. The failure of Nietzsche's heterosexual libido to find satisfying objects beyond the family circle caused an immense quantity of energy to flow out at the narcissistic level. The philosophy of Nietzsche is not only the mirror in which he looked with love at his own greatness and power; it is also the clearest picture of the unconscious impulses of man obtained before the Psychoanalytic discoveries of Freud.

SYMBOLISM IN THE CHINESE WRITTEN LANGUAGE

By JOE TOM SUN

GUAM, PACIFIC OCEAN

The study of Chinese writing affords an opportunity to gather facts bearing upon the question of symbolism in primitive word formation that is absolutely unparalleled in any other linguistic field. Ultimate justice to the subject can only be done by a highly trained sinologue and one who is well versed in the lore of psychoanalysis.

Chinese script as found to-day is rather complicated. Each character may stand for a single word or, as is almost invariably the case, for several words having quite different meanings. There are from eighty to ninety thousand of these characters. They are written with a brush and there are nine kinds of strokes. Each stroke must be made with almost geometrical precision lest an error result that will prevent the correct reading of the character. Each character is composed of from one to fifty-four separate strokes. Not content with this confusion ingenious scribes have evolved a series of variants; there are, for instance, forty-two ways of forming the character for the word precious.

A study of the evolution of Chinese writing evidences the fact that in the construction of the character there is to be found endless illustrations of many of the most profound tenets of the psycho-analytic school. Chinese writing has passed through three stages, that of the Pictogram, the Ideogram and the Phonogram. It did not progress to the Syllabic or Alphabetic stages.

The earliest form is that of a simple picture of the idea that it is intended to convey. Many of the signs for such universal subjects as the sun, flowing water, rain, and mountains are identical in the early Chinese and Egyptian records. The application of the pictogram was limited to the most concrete of concepts, only the nouns and verbs lending themselves to this mode of recording.

The next stage, that of the ideogram, was reached when it was desired to write an abstract word such as an adjective. It then became necessary to devise a device that would meet the need. The manner in which this was accomplished by the Chinese affords instruction in primitive thinking of a most valuable analytic nature.

Take for example the formation of the character for the adjective "good." There is the separate character for the noun "boy," pronounced "tsu³," and that for the noun "woman," pronounced "nü³." When the character for the word "good" is to be written it is formed by combining the characters for woman and for boy. These two characters are then regarded as one character, pronounced "hao³," and it is read "good." To the Chinese mind the possession of a woman and a son represented the greatest good known to man. The character for sun written over that for horizon stands for morning. The character for dictionary is a charming example of unconscious thinking. It is represented by a child under a roof. The association being that the makers of dictionaries, the literati, were children who had been raised under a shelter, spared the struggle for existence and could therefore devote their time to literature rather than being forced to work in the fields. It is in the study of this group of characters, the ideograms, that a mass of analytic material is to be obtained.

In time the pictograms and ideograms were found to be insufficient to express their speech. Recourse was then had to the formation of the phonogram. This was an extremely ingenious scheme. It enabled writing to be expanded as a means of expression until it fell but little short of the spoken language. The construction of the phonogram is in this wise: As in the ideogram two characters are joined into one, thus indicating a new word. One of the characters employed is known as the idea indicator and the other as the sound indicator. For example, to write the word for "goose" there is added to the character for "bird," pronounced "niao³," the character for "I," pronounced "o³," and this compound character is read as one, being pronounced "o²," and meaning "goose." Again, when the character for woman, pronounced "nü³," is added to the character for "horse," pronounced "ma³," there results the character for the child's term for mother and is pronounced "ma¹."

A Chinese dictionary is not arranged alphabetically as in English, but the characters are entered under what are known as radicles. There are two hundred fourteen of these classifiers, one of which is a component part of every character. From the radicle the exact position of the character in the dictionary can promptly be ascertained. Glancing through the dictionary there will be found combinations of these radicles with other characters, the end product being a new character. It is the combinations that the Chinese mind has resorted to in order to enable it to write a new idea that makes

the Chinese language one of the greatest repositories of primitive psychology that is available for further research. This will be appreciated the better after a perusal of several hundred specimens of their skill in the formation of abstract terms. Prior to glancing over the citations which follow there are several phases worthy of note. One is that these studies actually afford an intimate insight into unconscious human thought at a period unquestionably far more than five thousand years ago. When many of the mental associations formed by the primitive Chinese are learned to be absolutely identical with those of Americans to-day, it gives one a curious thrill of the majesty of the psychic oneness of the human race. To-day Americans speak of a hard hearted man; the Chinese recorded such an individual by saying he had a "jewel heart." In just such an example there is to be seen the finest of discernment. The jewel is chosen, not for its fantastic worth as a precious bauble, but its salient characteristic, hardness, is the attribute forming the association. Consider for an instant what took place when the subject of an appropriate ideogram for the term "quarreling" first came under discussion. One can visualize a group of old philosophers (note that the characters for man+necessary=philosopher) gathered around a pot of tea. One probably suggested a cat and a dog tied together; this undoubtedly fell flat. Another sage then spoke up and hinted that the characters for man and wife joined together would at least suggest a rumpus. This sage was rebuked with the remark that domestic disputes amount to naught as the male dominates the situation. After a silence a philosopher with transcendental insight called heed to the fact that the characters for two women under one roof would be redolent with the notion of strife, touching delicately as it does upon the mother-in-law complex.

To return to a modern Chinese dictionary. Under the radicle character for woman there occurs: woman+to take=a wife, one taken with legal ceremonies; woman+not yet=a younger sister; woman+hand=one bought for money; woman+old=a term of politeness for a young unmarried lady (antithesis); woman+branch (phallus)=a courtesan; woman+self=a partner; woman+to split=widow; woman+offend=unregulated desire; woman+stone=jealousy; woman+exert one's strength=the image of a woman; woman+eyebrow=passionate glances (hanging from her eyebrow); woman+you=breasts, to nurse, a pet word for mother; woman+compare=a deceased mother (oedipus complex); woman+necklace=a new born babe (a millstone around the neck); woman+

to stand=concubine (note Greek derivative, prostitute); woman+few=perfect; woman+door=a jealous wife (awaiting return of philandering mate); woman+to yield=winning; woman+couch=to ornament and rouge; woman+round=comely; woman+noble=the beginning; woman+woman+woman=amours, illicit intercourse, incest, rape, wild, horrid; woman+germ=pregnant; woman+ghost=conscience stricken, ashamed; woman+to lead=one who draws admirers, flighty; woman+queen=to copulate; woman+to do=crafty; two women+under one roof=to quarrel.

Under the radicle character for child there occurs: child, now used for son only; son+link=grandson; child+hand=to defend; son+sin=sorrow (if child commits crime pain to parents most acute); child+necessary=a child still at the breast.

Under the radicle character for heart, which also means mind, there occurs: mind+to go=will; heart+green=the human passions (seven in number, joy, anger, sorrow, fear, love, hatred, lust) (English green with envy; green, bilious with rage); heart+sick=anxious; heart+to hide in=cherish kindly; mind+inch=consider (to weigh, to measure); heart+perhaps=doubt; heart+cutting weapon=to repress, patience; heart+true=sincere; mind+myself=awareness; heart+tiger=to feel sad (gnawing at the heart); heart+perverse=hatred; heart+strenuous=ardor; heart+to fall=nerveless; heart+to go=cowardly; heart+hide=vice; heart+to cut off=feeling of incompleteness or incompetency, to blush, to be ashamed (castration complex); heart+wilful+one=singleness of purpose; heart+gem=hate (hard hearted); heart+excelling=afflicted, to bear with (fundamental philosophy that to succeed one must be patient); heart+repair=indifference to other's sorrow (antithesis); heart+ear=to flush, to redden (because ear reddens in shame, ear supposed to tingle when one is being complimented); heart+heaven=unworthy of (antithesis); heart+listening to+whispers=agitated; heart+to divine=peaceable; heart+even=impulsive (antithesis); heart+to pound in a mortar=foolish (pounding the heart); heart+branch (phallus)=to injure others; heart+none=to blush; heart+wife=suffering ("I cannot think of a beautiful woman without thinking of trouble"); heart+as seen through a shell=honest conduct (thin sheets of shell used instead of window glass, to look into the heart); heart+sound=intention (the heart speaking, opinion, heart thinking); heart+obeying man's call=that which is right, ought to be (call of the herd); heart+monkey=rude, confounding right and wrong; mind+lost=to forget; heart+long=

proud (big head); heart+center=loyal; heart+not=to grieve for another (antithesis); heart+do not=to think affectionately of (antithesis); heart+sunlight=happiness; heart+responsive=to shudder; heart+dry=cruel; heart+door=melancholy (heart on the threshold of reason); heart+alone=to dread a difficulty; heart+to talk big=to make a pretext; heart+waste=apprehensive, nervous; mind+to shine=unable to collect one's thoughts (antithesis); heart+dead=unhappiness; heart+bad=unsettled; heart+peace=firm, decided in a good cause; heart+net=to lose one's self-possession (to get caught in the meshes); heart+genial=suppressed anger (antithesis); heart+long=disappointed (a long face); heart+difficult=to venerate; heart+ordinary=indolent, careless; heart+do not=desirous of speaking but unable to from fear or ignorance (stage fright, mind not working); heart+star=intelligent, tranquil (in Chinese philosophy much stress is placed upon the advantages resulting from intellectual pursuits); heart+solid=parsimoniousness; heart+empty=dissatisfied from ill luck or incompetency; heart+many birds on a tree=uneasy, anxious (voices of conscience); heart+to blend=jovial (a good mixer); heart+sigh=passion; heart+blood=sorrow (bleeding heart); heart+ignis fatuus=to have charity (charity as an emotion is non-existing to the Chinese, it is absolutely unphilosophical; its comparison to the will-o'-the-wisp is rarely graphic); heart+divide=anger; heart+ghost=conscience stricken; heart+to return=perverse; heart+white=to dread (white with fear); heart+strut=presumptuous; heart+autumn=sad; heart+emperor=respectful; heart+sheep=nervous, low spirited; heart+tongue=tranquil (peace of mind comes when one thinks and speaks alike); heart+noon=obstinate (on one's high-horse); heart+autumn=to blush; heart+you=harmoniousness; heart+suddenly=the interrogations, what? how? why?; heart+full=mournful; heart+next=licentious; heart+vapor=to sigh; heart+shears+hand+self=sorted; heart+brain=vengeful; heart+leeks=to repent (onions forbidden to be eaten during certain fasts); heart+nourish=desire.

Under the radicle character for "man" there occurs: man+words=truthfulness; man+spear=generation; man+dog=to cringe; man+laws=mean (a human attitude towards law-makers); man+right hand=to help; man+to borrow=hypocritical; man+trifling=uncivil; man+to blame=to owe money; man+necessary=philosophers; two men+two mouths=public opinion; man+great=I ("the big I"); man+to reach to=unreal, unsatisfying; man+

house=I; man+fly high=to act foolishly (a high flier); man+honest=a spy (trustworthiness or honesty is the most important attribute for a spy); man+perverse=admirable (antithesis); man+old=to think; man+exhibit=I; man+fortunate=correct; man+stupid=guardian; man+thoughts=an infinite number; man+unusual=trusting in; man+mountain=hermit; man+shelter+arrow=to be happy (house and weapon contenting primitive man); man+interval=self-possessed; man+think=natural relationships; man+valley=the laity; man+ox=to divide (because an ox is big and can be shared); man+I=suddenly (when the ego makes itself known to the man); man+to love=to pant, hard to see (respiratory and visual disturbances at end of act); man+red=undersized men (blushing at their inferiority); man+bent=Japanese (Japan believed to be the country of dwarfs); man+autumn=disabled; man+fire=a comrade; man+mouth=elder brother; man+fontanelle=infant.

Under the radicle character for shelter there occurs: shelter+three people=household; shelter+arrive=the grave; shelter+full=learned; shelter+covering one hundred men=a hotel; shelter+dragoon=to think much of oneself; shelter+monkey=to borrow; shelter+dream+not yet=to phantasy; shelter+woman=tranquility, peace.

A few characters selected at random further illustrate the laws of association that were followed by the primitive Chinese: herbs+music=medicine (referring either to opium or a cathartic); plant+bird=mistletoe (perching on the branch); words+man=pragmatism; sword+stained=to kill; knife+boastful=to rip open; knife+stem=to cut one's throat; knife+tongue=to extort; knife+lucky=to flay the skin from the face, a torture (antithesis); mouth+earth=to tell all, to disgorge; mouth+flatter=to hand in a petition; fire+water=a calamity, plagues; evil+man=to die; evil+to sell=an abortion; heaven+earth+with sun between=to revolve (sun returning each day); covering+a ghost=a crown; body+growing hair=tender, weak; ice+wife=intense cold; hand+ear=to covet; mouth+great=to brag (big mouthed); mouth+with=a lion (the mouth of the lion its salient character); mouth+ice=to hum; mouth+guest=to retch (stuffing a guest to repletion the best of form); four mouths+head=to scold; evening+dimness=to dream; egg+egg=testicle; the character for great written in a certain crooked manner=deformed; body+water=urine; body+hair=to copulate; body+compare=to break wind (a widespread primitive

and infantile sport is that of testing the prowess in expelling flatus); body+rice=feces; hands folded+vile=distressed; to go+sheep=to stray off; hand+happy=to be occupied; hand+flea=to scratch; hand+concubine=to succeed (where psychic impotence exists with first wife); hand+feces=to wipe clean; hand+menials=to throttle; hand+lad=to thump; two hands+on ground=to kneel, to honor; hand+erect=masturbation, straining at stool; hand+eject=disgrace (masturbation); foot+hiccough=to stumble; foot+obstinate=to follow up an inquiry; foot+repeat=a bear (because all four feet are about alike); feet+many=unsteady gait; horn (phallus)+disport=to criticise and tell another's faults; tongue+mouth=clapper of a bell; two men+sleeping back to back=incompatible; self+to grant=nose, the first (nose supposed by the Chinese to be the first formed); black=malicious; bird+I=goose; bird+why?=gallinaceous fowl (the birds which know time and place); bird+corpse=turtledove, wood-pigeon; bird+pleased=an owl whose presence means ruin to the state; bird+infant=parrot (learns to talk like an infant); fish+alarming=the crocodile; fish+near-sighted=a fish that never sleeps (applied to a widower who cannot sleep soundly for want of a bed-fellow, a poor fish); demon+hate=nightmare; bone+low=the buttocks; bone+arrow=phallus; horse+ascent=stallion; to eat+exhausted=gluttonous; eat+ear=temptation, allurements; eat+clay=famine; wind+wind+wind=tempest; head+true=the forehead; head+water+joined hands=to wash the face with joined hands as when dying.

To one's colleagues who are not versed in Chinese literature it is difficult to depict in a sufficiently convincing manner the psychic drag that impedes the Chinese people in its struggle for existence and progress towards certain goals of western civilization. The mental energy necessary to acquire a thorough knowledge of their reading and writing is emphatically stupendous. The love of the Chinese for the classics, the pride in the teachings and sayings of their old philosophers is comparable to a fixation of the libido at the level of narcissism. The analyst who liberates a libido that has become arrested at, or has regressed to, this level has had a memorable personal illustration of the energy that becomes available. An awakening, the like of which no history records, awaits the world when the libido of the Chinese people, now entangled in the intricacies of their writing and fixated at the ideographic period in the evolution of the alphabet, becomes freed and directed towards a socially constructive national enterprise.

TRANSLATION
POETRY AND NEUROSIS
CONTRIBUTIONS TO THE PSYCHOLOGY OF THE ARTIST AND OF
ARTISTIC CREATIVE ABILITY

BY DR. WILLIAM STEKEL
OF VIENNA

Authorized English Version by James S. Van Tieslaar

(Continued from page 96)

His feelings of *ennui* developed into *taedium vitae* and he entertained thoughts of suicide, as shown by his *Werther*. His feelings at all times passed easily beyond the realm of the normal. He wept easily and on all occasions. He wept when he recited *Hermann und Dorothea*. ("One thus melts before one's own coals.") He wept at the fifth act of *Iphigenia*; for 14 days before his departure from Rome he wept daily like a child. He disliked all sad accounts and anxiously avoided all unpleasant impressions. The female trend in him, the homosexual component, which is never absent in the neurotic, made him supersensitive.

His mood was subject to marked periodic vacillations. Möbius holds that "the relationship between unmotivated vacillations in moods and periodic insanity no thoughtful person can deny." I am bold enough to deny that absolutely. If one investigates these emotional vacillations in the light of psychoanalysis one finds that they are never unmotivated. They only seem unmotivated on superficial

(Note reference page 96, January number):

¹ ". . . Our great creative writers have possessed in the highest degree that sensitiveness, or excitability as it has been more recently called. *Grillparzer* showed the most peculiar sensitiveness to light; a plain sound was sometimes enough to excite his whole body into a tremble, and *Hebbel* confesses: 'I am often mad with myself to discover that my excitability instead of subsiding, grows progressively worse.' In spite of such complaint experience proves that those who are particularly sensitive do not avoid the stimuli, that they experience a mixed pleasant-unpleasant sensation on account of which they rather aim to expose themselves to the excitations in question, that the artist deliberately exposes himself to the stream of life, to the tasting of existence and to the gamut of passion." *Behaghel, Bewusstes und Unbewusstes im dichterischen Schaffen*. Leipzig, 1907.

examination. According to my professional experience every depression is the result of some forbidden and cryptic, unconscious or half-conscious wish. (Usually a renouncement of love.)

Looking over *Gæthe's* illness we find that it is the picture of a neurosis, specifically, the typical neurosis of all artists,—hysteria.

I have referred to *Gæthe's* homosexual trend. Recent investigations have disclosed to us the fact that all neurotics are bisexual; indeed, that without an appreciation of this fundamental bisexuality an understanding and the psychoanalytic treatment of patients is impossible. In that respect the artist shows himself a perfectly analogous character. All persons are bisexually predisposed, but artists show a particularly strong tendency towards homosexuality. *Fliess* has also pointed out that many artists are left-handed. According to this investigator the left side corresponds always to the altero-sexual substances so that, for instance, a left-handed man has more gynecin (*i.e.*, female substance), in him than the normal man and consequently he is likely to feel a stronger attraction towards members of his own sex.

In fact the number of homosexually predisposed persons among artists is notoriously high. Offhand one may mention *Platen, Andersen, Holbein, Kierkegaard, Jacobsen, Oscar Wilde, Iffland, A. W. von Schlegel, Sadi, Hafis, Sophocles, Euripides, Pindar, Alkaios, Anacreon, Sappho, Plato, Virgil, Catullus, Tibullus*, etc. In the well known interesting *Jahrbücher f. sexuelle Zwischenstufen*, edited by *Magnus Hirschfeld*, may be found additional interesting data on this subject.

In addition to the powerful homosexual component all neurotics may be proven to harbor in luxurious abundance certain incestuous thoughts. A light adumbration of incestuous phantasies may be discerned in every person. But the average person succeeds to rid himself of his incestuous fancies which become sublimated into parental love, attachment to the family circle, respect, gratitude. The neurotic on the other hand is driven to serious conflicts by the emotional strength of his incestuous phantasies. The father necessarily becomes the tyrant, the horrible cruel oppressor, if the mother is to be enhanced as the Ideal of Femininity.² The world literature is but a chain of continuous confessions by gifted writers on this subject. *Otto Rank* has written an extensive study on *Das Inzest-Motiv in*

² Cf. the noteworthy contribution of *Dr. K. Abraham: Die Stellung der Verwandtenehe in der Psychologie der Neurosen. Jahrbuch f. psychoanalytische Forschungen, 1909.*

Dichtung und Sage (*The Incest Motive in Poetry and Myth*). Among the chief creations coming under this category may be mentioned *Œdipus*, *Hamlet*, *Don Carlos*, *Phædra*, *Die Geschwister*, *the Ahnfrau*, and *Nathan der Weise*.

The incest phantasy is not so obvious in all works as in the ones mentioned above. Not every writer is as candid as *Stendhal*. But I shall attempt later to prove that the incest phantasy plays a rôle also in works in connection with which it had not been thought of before. In the analysis of *Traum ein Leben* (*Dream is Life*) we will have occasion to trace the relations between the author, *Grillparzer*, and his mother. Frequently modern writers also concern themselves with the problem of incest. Perhaps among the best known are the story in the "*Phantasies of a Realist*" and the tremendously stirring novel "*Nils Tuffeson and his mother*" by *Geijerstam*.

V

Most writers complain of their father's harshness and speak tenderly of their mother. A classical example is *Gæthe*, whose severe father inspired him with "*des Lebens ernstes Führen*," while from his mother he derived his "*Frohnatur*,"—his joyful mood. *Grillparzer's* fate was similar. The old man, *Wenzel Grillparzer*, pressed young Franz to his studies and held him down in every possible way. With the boy's poetic trends he had no sympathy. He held before the boy all the horrible examples of failures among writers, poets and admonished him: "That is what will happen to you, in spite of your ability, you will land in the gutter and starve." Naturally under the circumstances the boy's poems caused painful scenes in the house. "What makes one think of such things? It is nonsense,—there is nothing to it, it is absurd,—nothing but balderdash." The father's antagonism rose crescendo to ire and in the end he always repeated his dire prophecy of a sad fate. So violent was his temper that when his pulmonary trouble became aggravated the son did not dare show him any of his artistic creations.¹

Sauer is wholly correct when he recognizes in the father of poor *Spielmann*, severe to the point of cruelty towards his children, in *Bankban*, and in *Bishop Gregor*, the traits of *Grillparzer's* own father. But he is wrong when he thinks he can trace the old *Grillparzer* in *Kaiser Rudolf*. *Kaiser Rudolf* is the poet himself, who

¹ K. F. Meyer: *Eine pathographisch-psychologische Studie*. J. F. Bergmann, 1908.

humiliates his bitter antagonist, the father (King Ottokar), and assumes the protection of his mother (Queen Margarete-Marianne) against him.

What terrible conflicts the poet must have witnessed in his home between his parents!

Und fort und fort ging Sturm in ihrem Hause,
Mein Vater wollte, was kein Andrer wollte,
Und drängte mich und zürnte ohne Grund,
Die Mutter duldet und schwieg.

The mother was hysterical, passionately devoted to music and occasionally subject to depressions which finally drove her to suicide. His relations to his mother he describes in affectionate terms in his autobiography. It appears that the mother was his ideal of an affectionate woman, the ideal of a housewife.

When the father was lying on his deathbed, the ice melted off the son's heart and he wanted to approach his father with some show of affection. The father slowly raised his eyelids as he murmured the words: "Too late!" These were his last words.

Grillparzer once dramatically repeated the same words in his old age when he was surrounded by a group of enthusiastic admirers: too late!

A poem, *The Tragic Muse*, which he composed at the age of twenty-eight, relates a gruesome vision in which Medea is represented with a couple of dead children at her feet and two men, one aged, the other youthful, engaged in a death grapple.

Hebe dich weg, Entsetzliche
Kinder-, Bruder-, Vater-mörderin—
Was ist mir gemein mit dir?
Den Vater hab'ich kindlich geehrt,
Und als die Mutter starb,
Flossen fromme Tränen
Ihr nach ins unbewünschte Grab,
Was hab'ich gemein mit dir?
Mir schaudert! Geh!

And yet he has many traits in common with Medea. He too is intensively interested in the patricide idea. In his first creation, *Ahnfrau*, Jaromir slays his father; he is in love with and passionately longs for his sister. It is not difficult to recognize that Bertha who looks so deceptively like the *Ahnfrau*, represents really the mother.

Alfred Klaar, in his biography of *Grillparzer* states very appropriately: "The highly talented young man derived the material for his first original dramas from the tragic situation of his own family as a poetic reaction against the pressure of the circumstances in which he there found himself."

Grillparzer's hatred of the father shows itself also in other dramas. But nowhere is this displayed as clearly as in his *Traum ein Leben*, to which we will devote our attention later.

His mother! How differently she inspired him. During the last years of her life she must have deified her boy in her love for him. She wrote to him: "I think of you certainly a thousand times a day, for I have nothing more left in the world but you, you must also think some time of me."

Grillparzer was tremendously jealous of his brothers, particularly of Kamillo. His mother was to him, as stated, the ideal housewife. In his autobiography he confesses: "What I felt (at her death) could be appreciated only by one who had known the idyllic perfection of our relations. Since I alone provided for her household needs after the loss of her own resources, I was to her as son and husband. She had no will but mine; but in my turn I could not have conceived having a will other than hers. From our joint experience I gathered that marital relations were not at all contrary to my temperament, although I do not happen actually to have had the experience."

The last words are to be taken only *cum grano salis*. *Grillparzer* had his share of affairs. One need only think in that connection of the touching self-sacrificing love of Katharina Fröhlich. But he was incapable of permanent love, because his love-emotion was anchored exclusively to his mother,—a condition we meet often in the psycholanalysis of the neuroses. That, too, is a point to which we shall revert later.

Lenau was similarly treated with great tenderness by his mother while for his father the young poet felt hatred and scorn. Whereas *Grillparzer* senior was a stiff, dry, upright, excessive pedant, *Lenau's* father was a jolly, light-minded player, a drinking man who took little interest in his son; on the other hand his mother's love for the boy was something approaching the pathological.

The case was similar with *Hebbel*: a strict, uneducated father and a very tender mother. *Keller* never forgot the pedantic strictness of his father, and that is also true of *Jean Paul*.

Sheffel, too, had an earnest, well educated, strict father who prized orderliness and fair dealing above all else. His mother was a beautiful, lively woman, predisposed to poetic fancies. This seems to support the contention of Möbius that all artistic trends are inherited from the father, with the exception of the poetic talent which is frequently derived from the mother (*Möbius, Ueber Scheffel's Krankheit*. Karl Marhold, Halle a. S. 1907); i.e., from the mother is inherited—or, more correctly, she transfers to her children—the predisposition to neurosis through her excessive tenderness. She compensates for the lack of love which she meets in life through her affection for her children, usually to their detriment in the end.

Reuter's life history was similar: "A father accustomed to strict fulfillment of duty, pursuing his life task with feverish intensity" and a mother distinguished by her vacillating spirit, a lively phantasy and deep emotionality. (Cf. *Paul Albrecht, Fritz Reuter's Krankheit*. Karl Marhold, Halle a. S. 1907.)

Hatred against the father manifests itself in many instances as a hatred against one's name,—an attitude otherwise inexplicable. That was particularly noticeable in the case of *Grillparzer*. "He hardly cared to write his name, much less to see it in print; at first he could not make up his mind to allow his name to appear on the theatre program, he seemed ashamed of his name. . . ." (*Sauer, loc. cit.*)

In *Schiller's* case² we find a similar situation: a strict, practical, fanatic father who was constantly struggling against the evil cravings in his breast. Bitter self-reproaches fell from his lips. He demanded of his son strict fulfillment of duty and had nothing to say to the teachers when they punished his boy ever so severely. No wonder that *Schiller* later raised his voice against the heartless and barbaric education of the youth. His mother distinguished herself by her pleasant and mild disposition; she was very sympathetic and had a certain flair for mysticism. *Schiller*, too, passed a period of piety, such as is experienced by all neurotics. His first writings were on biblical topics: *Christ* and *Absalon*. In his first great work, *Die Räuber*, the father is mistreated, which corresponds to his antagonism. Karl and Franz are obviously the embodiment of the poet's double mental attitude. Don Carlos portrays for us the old problem: hatred against the father and love of the mother. Naturally the portrayal is not so raw as in *Oedipus*. The problem here

² Cf. *Jung, Die Bedeutung des Vaters für das Schicksal des Einzelnen*. Deuticke, Leipzig & Wien, 1909.

presents itself elaborated, and with numerous inhibitions, changes, subtleties,—the result of centuries of cultural progress. But at bottom we find in the two creations a dramatization of the same motive. And what is the root of the theme in *Tell* but the rebellion against the unbearable tyranny of the greatest tyrant of all times, the father, before whose shrine the children must always bow humbly.²

Strange enough! The father of *Konrad Ferdinand Meyer*, like *Gæthe's*, *Grillparzer's*, *Scheffel's*, *Schiller's*, *Jean Paul's*, *Keller's*, was also a strictly conscientious man and punctual in his duties, a tireless worker, while his romantic, delicate, spiritual mother was subject to melancholia which ultimately drove her to death. *Sadger*³ has defined very accurately the relations between mother and son. Love, passionate affection between them, made their relationship a troublous one. The mother died before the artist's creative ability could develop freely.

Hebbel, too, said of his father: "My father really hated me and I also could not love him" (*Emil Kuh, Biographie Friedrich Hebbel's*, Wien, 1877, p. 93). "He, a slave to marriage, hated pleasure; thistles and thorns but shut out the pathway to his heart. He could not tolerate so much as an expression of joy on the face of his children; free, hearty laughter seemed to him something frivolous, a sign of disrespect directed against himself; the desire to play a proof of weak-mindedness, of want of occupation, while the slighting of one's work meant perdition,—nothing short of a second fall into eternal sin. My brother and I were wolves in his sight, the sight of our appetite curbed his, we could not consume in peace a slice of bread without hearing all the time that we did not earn it."

Only hatred expresses itself that way. It is probably more than a coincidence that his first dramatic work glorifies regicide. It dramatizes the story of Judith beheading Holofernes. Of course, she also loves the tyrant. A pendulum between hatred and love! The eternally recurring theme of all neurotics!

Heine's life is typical of the artist as well as of the neurotic. As a high school boy he was in love with a girl. He was asked to recite the poem "*Der Taucher*" at a public examination. When he reached the passage

Und der König der lieblichen Tochter winkt!

his gaze fell on the pretty girl who was seated on a gilded stool between the school inspectors. He became confused and his eyes remained fixed on the majestic apparition. Three times he repeated

the line and then he fell back in a faint, as related by his biographer, *Strodtmann* (*Heine's Leben und Werke*, Berlin, 1873).

We know through our psychoanalytic researches and observations that these life-saving fainting spells usually are hysteric episodes.

He next fell in love with a *Scharfrichter's* niece, *Josepha*, whom he affectionately called *Sefchen*. Finally after some wandering his affection settled on his cousin *Amalie Heine*, who was his first great love and the muse who inspired his famous poems "*Junge Leiden*".

The cousin is a typical compromise between accepting and rejecting the incestuous leaning towards one's mother or sister. *Grillparzer*, too, was in love with his cousin, *Marie Rizzi* (his mother's name was *Mari-anne*). Similarity or identity of names often plays a determinative rôle in the choice of love objects. The "falling in love" always occurs on the basis of some infantile ideal. The ideal is usually derived from the intimate family circle. A cousin is also a close relation—yet not unattainable.

Heine also speaks ill of his father. But how tenderly he speaks of his mother! How majestically he honors her:

Im tollen Wahn hab' ich dich einst verlassen,
Ich wollte geh'n die ganze Welt zu Ende,
Und wollte sehen, ob ich Liebe fände,
Um liebevoll die Liebe zu umfassen.

Die Liebe suchte ich auf allen Gassen,
Vor jeder Türe streckt'ich aus die Hande,
Und bettelte um gringe Liebesspende—
Doch lachend gab man mir nur kaltes Hassen.

Und immer irrte ich nach Liebe, immer
Nach Liebe, doch die Liebe fand ich nimmer,
Und kehrte nun nach Hause, krank und trübe.

Doch da bist Du entgegen mir gekommen,
Und ach, was da in Deinem Aug' geschwommen,
Das war die süsse, langgesuchte Liebe.

With foolish fancy I deserted thee;
I fain would search the whole world through to learn
If in it I perchance could love discern,
That I might love embrace right lovingly.

I sought for love as far as eye could see,
 My hands extending at each door in turn,
 Begging them not my prayer for love to spurn—
 Cold hate alone they laughing gave to me.

And ever searched I after love; yes, ever
 Searched after love, but love discovered never,
 And so I homeward went with troubled thought;

But thou wert there to welcome me again,
 And, ah, what in thy dear eye floated then,
That was the sweet love I so long had sought.

Neurotics see the whole world in symbols. A cryptic symbolism of numbers is particularly frequent. *Heine* sees the hateful Hamburg people pass on the *Jungfernstieg* in the form of arabic numerals:

"There passed a crookedly twisted *two* along a fatal *three*, its pregnant and full-breasted mate; following them was Mr. *four*, on stilts; humping along came fatal *five*, full bellied and with a diminutive head; there followed a well-known little *six* and an even more notorious evil *seven*. Among the *zeros* which rolled by I recognized a number of acquaintances."

Raimund's life story is very much like *Grillparzer's*. His father, too, scolded him and depreciated his artistic trend, while of his mother he speaks as being an unusually kind-hearted woman.

Love of sisters is strikingly common and unusually passionate with artists. *Gæthe*, *Byron*, *Schiller*, *K. F. Mayer*, *Mörike*, *Keller* are some of the prominent examples.

Kleist's relation to his sister *Ulrike* is very peculiar. His biographer *Kiesgen*³ states: "All his most intimate confessions he

³ It has been maintained that *Byron* had incestuous relations with his half-sister.

The latest and most authoritative work on *Byron* is: *Astarte, a fragment of truth concerning George Gordon Byron, Sixth Lord Byron. Recorded by his grandson, Ralph Milbanke, Earl of Lovelace* (New edition, with many additional letters, edited by *Mary, Countess of Lovelace*. Lond., Christophers, 1921). Coming from the midst of *Byron's* family circle it is obviously not free from partisanship. For instance, the designation in that work of *Tom Moore* as "an Irish adventurer" is certainly a biased judgment. But on the main thesis of the book, *Byron's* relations with *Augusta Leigh*, his half-sister, the book may be taken as final authority and it proves beyond cavil that the story was true; this morbid attraction between the two appears to have been not a momentary outburst of passion but an intrigue of long

writes out for his sister *Ulrike*, the only person who understands him." He remained faithful to her throughout his life; when she was away he felt misunderstood, unhappy.

Once he wrote to her: "I crave to be understood by one soul and then it matters not if I be misunderstood by all others. Like one who in the midst of a combat with many looks around to see whether there is not some one to come to his aid so I turn to you; and as one who being among strangers turns eagerly to meet the face of a countryman, so do I long for you, my dear *Ulrikchen*."

On another occasion he wrote to her: "If you were a man or not my sister, I should be proud to link my life to yours."

He suffered of that intensive mania for travel characteristic of so many neurotics. They flee from their longings and anxiety feelings to another environment. They flee from themselves. He, too, felt impelled to travel in order "to save happiness, honor,—perhaps life itself."

Naturally he preferred to travel with his beloved sister *Ulrike*; it is related of her that she preferred wearing man's clothes and that she had never been in love. It means that she had a homosexual predisposition. According to my professional observations homosexuality represents a flight from incest. She could love no man because every man stood for her brother,—because her brother represented the *Imago* of everything pertaining to maleness; therefore she sought refuge in her own sex.

Later *Ulrike* had to go with him to Berlin to keep house for him. He first troubles her with his importunities and then asks her forgiveness: "I find an unholy joy in having you forgive me anything unfair in my conduct towards you." A clear example of a sadistic-masochistic attitude! Finally he suffered from *lyssaphobia*, like *Raimund* and many other artists.

Anxiety and fear,—these affects which form the nucleus of the neuroses,—play the greatest rôle in the life of the artists. All creative writers—without exception—suffer of anxiety.

standing. The mass of documentary evidence presented in this work is incontrovertible. Byron's beautiful "*Epistle to Augusta*" is a document which ought to prove of highest interest to psychopathologists and genetic psychologists. Incidentally it may be mentioned that incest as a theme and practice was startlingly common in the high society and in the literature of his day so that when preaching moralists take the event out of its context to damn Byron they are revealing their own ignorance rather than shedding light on the English poet's character. (*Van Teslaar*.)

VI

Alfred de Musset at nine years of age fell in love with his twelve-year-old cousin. His passion was so great that for a number of years it was necessary to keep from him the fact that his cousin had married. He showed a number of neurotic traits. He was not particularly enterprising in actual love affairs, he was rather a Don Juan in phantasy and a weakling in deeds.

He suffered from "colored hearing." For twelve years he was charmed by an old portrait before which he spent dreamily many hours; he was tortured by severe feelings of dread and during these seizures he was subject to dreadful hallucinations. Once he was heard shouting desperately and was found, pale, his face drawn, eyes bulging and staring in front of his bed: "Là là!" he shouted in terror, "un Croquemort! Le voyez vous? Il a un drap noir sur le bras. Ah! mon Dieu! l'entendez vous! Il me parle, il me dit: Quand il vous plait!"

He suffered also from a splitting of personality, a process described excellently well by *Edgar Allan Poe* in several of his stories and also by *Oscar Wilde* in his *Dorian Gray*. That doubling of self has also been described as a personal experience by *Gæthe*, who had the illusion of meeting his double returning on horseback on the road on which he was leaving Sessenheim where he had visited his beloved.¹

Once *Alfred de Musset* went on a walk with *Sand* through the forest at Fontainebleau. They parted. Suddenly she heard an indescribable outcry. Hurrying back she found *Musset* greatly excited. He had just seen himself passing by, hair fluttering in the wind, palefaced, his clothing in shreds.

The disposition of artists to hallucinations and mysticism is a subject to which I shall have occasion to revert more fully later.

¹ This process of the doubling of self corresponds naturally to the neurotic splitting of personality.

The process in its milder forms is rather common and a certain Boston physician has taken advantage of that fact and has constructed a fanciful account of a case in which he claims to have assisted at the dividing of the subject into two and each of these into subsidiary personalities; furthermore, he claims to have reunited these various personalities but it appears that the patient has remained more or less subject to this physician's whims so that he is able at will to split up again and reunite her "personalities." The whole procedure is an artefact, dazzling to the lay mind, but from the scientific standpoint nothing more than jugglery; it is not surprising, therefore, that beyond enabling the physician in question to hold himself forth, inferentially, as a Jehovah-like miracle worker, his sleight-of-hand performances have not led to any results.

Musset suffered also from that excess of emotions which is commonly met in artists. We have mentioned already that *Gæthe* broke into tears at the recital of his *Hermann und Dorothea* when he also uttered the famous remark: "*Thus is one melted by one's own coals.*" *A. de Musset* was also easily moved to tears, always at the mercy of his emotions, as *Madame Allan* described him. She praises his kindness but adds: "Turn the sheet and you find the obverse; you have a man who seems possessed by a *dæmon*,—weak, violent, proud, despotic, foolish, severe, indolent, mean, vulgar, insulting, mischievous, selfish in the highest degree and dragging everything down into the gutter,—ecstatic alike in his good and evil moods."

In addition he was tortured by severe depressions, a trouble which is very common among artists. Every depression, as already intimated, merely expresses the repudiation of some joy—usually of a sexual character. *A. de Musset* was no exception.

We need not be surprised that, like *Poe*, *Reuter*, *Verlaine*, *Grabbe*, *Baudelaire* and many others *A. de Musset* was a dipsomaniac. Dipsomania is but a form of expression for periodic depressions. Modern psychiatrists, including *Möbius*, have endeavored to describe this form of periodic depression as a type of cyclothymia (or *manic-depressive insanity*). My psychoanalytic experience has convinced me that the condition is induced by unconscious motives and is curable; dipsomania therefore is a psychoneurosis and should not be placed in the category of psychoses. The dipsomaniac is a subject suffering from an emotional disorder who tries to drown his burden in alcohol.

Oudinet has described the condition of *A. de Musset* as hysteroneurasthenia. Leaving neurasthenia aside we have here that condition which most—I am willing to state emphatically, all—creative writers manifest to a greater or less extent: an anxiety hysteria, such as I have found in many artists upon analysis.

Many creative artists suffer also from compulsion neurosis. *Freud* thinks this true of *Zola*. Minor traits of compulsion neurosis (doubt, hesitation between hatred and love) may be found in all artists—this is particularly evident in the case of *Grillparzer*.

I have perhaps mentioned a sufficient number of episodes from the sexual life of artists approaching the pathological. But this has disclosed to us only a small portion of their true predisposition. *A priori* we must assume that—like all neurotics—artists are endowed with that craving for variety in love which is falsely known under the popular designation of *perversity*. *Freud* has established

that "*the neurosis is the negative of perversion.*" Some artists show that with them it is more than the negative aspect.

The artist is a typical exhibitionist. Naturally this trend presents itself under sublimated form. The artist uncovers his soul and shows it off, as it were, in public. All artists, like the neurotics, are sadistic and masochistic. They enjoy immensely punishing and cruelly torturing themselves. They think they are interesting (as sufferers), pity themselves and these emotions they transform into artistic creations. In the art of torturing themselves they become great masters. They are continually possessed by "dæmons."

Charles Baudelaire expresses himself as follows:

Sans cesse a mes côtés s'agite le démon ;
Il nage autour de moi comme en air impalpable ;
Il l'avale et le sens qui brule mon poumon,
Et l'emplit d'un désir éternel et coupable.

But let us note how inexplicably cruel this poet can be whose soul soars over Elysian heights and feeds on ambrosia. One morning he wakes up feeling depressed. He opens the window and sees on the street a glazier. He signals and has the poor man climb up the six steep stairways to his floor. *Baudelaire* looks over carefully the glazier's stock. "What?" he shouts finally, "you have no colored glasses? Magical red and blue glasses? You shameless creature! You dare live in the poor quarter and carry in stock no glasses which may make life a little more beautiful?" and throws the poor fellow down the stairway. To cap it all he hurls after him a flower vase which destroys all the poor fellow's stock and in his raving shouts mockingly after the fellow: "La vie est beau."

His doctrine is: "The only and the highest pleasure of love is the certainty of doing evil. Man knows and so does woman that the highest pleasure is rooted evil."

It is relatively easy to trace the sadistic and masochistic motives in most artistic writers. *Shakespeare's* dramas carry us through a sea of blood; and the lyrical outpourings of numberless poets who describe their plight and passion are purely masochistic creations.

As already mentioned at the center of the artist's neurosis stands anxiety, or morbid dread. Feelings of dread may be traced in all artists. Frequently this is shown under the form of hypochondriacal fears—anxiety over personal health matters. In that respect *Gœthe* and *Grillparzer* are perhaps extreme examples. The anxiety may

also be anchored on the artistic creation and then it appears as a dread or doubt regarding one's creative ability. There are numberless examples illustrating this condition. In that respect, too, *Grillparzer* is rather typical for uncertainty and doubt regarding his creative ability is a subject which often crops up in his diaries.

In some artists this dread or fear attains morbid lengths. *Maupassant*, among the moderns, is typical in that respect. But his condition was due to a progressive paralysis, induced by tertiary syphilis. (Vid. *Gaston Voberg, Guy de Maupassant's Krankheit*. Wiesbaden, 1908.) Nevertheless it was preceded by an anxiety hysteria which long before the manifestation of the latter illness had given rise to numerous symptoms. This is not the place, however, for going extensively into the problem of the combination of neuroses with organic brain disease of exogenous nature.

The neurotic anxiety shows itself much more plainly in the case of *August Strindberg*, and *S. Rahmer* (vid. *August Strindberg, Eine pathologische Studie*. Munchen, Ernest Reinhardt, 1907) considers it in *Strindberg's* case the symptom of a typical melancholia. The physicians who had *Strindberg* under their care are said to have diagnosed his condition as paranoia. For my part I have not the least doubt that *Strindberg's* was and is merely a severe case of anxiety hysteria.

Like in the case of most artists we find in *Strindberg* a leaning towards mysticism and pietism. We shall refer to that more fully later. His descriptions of anxiety attacks in his later works would ornament edifyingly any text-book on the subject.

Edgar Allan Poe was also an artist preëminently specialized in anxiety states. According to *Antheaume* and *Dromard*² his panthophobia was the consequence of his chronic alcoholic intoxication. I am inclined to believe that these authors confuse cause and effect. The neurosis generates depressions and anxiety states and the subject thereafter has recourse to alcohol or to morphine in the attempt of warding off these conditions. Like most dipsomaniacs *Poe* felt no pleasure in drinking. He wandered at night a prey to melancholic depressions and fell a victim to the demon alcohol. He was fully conscious of his condition.

I have already mentioned the anxiety attacks from which *Alfred de Musset* suffered.

The cause of all these anxiety states and of the feeling of dread

² Poésie et Folie, Paris, 1908.

is the repressed overpowering sexuality. This thought is clearly expressed by *Werner Zacharias*:

War das Gelüst mein Taggenoss,
Mein Nachtgesell das Grauen.

In my monograph on *Nervous Anxiety States and their Treatment* I have dealt more fully with these subjects.

VII.

All neurotics pass during their early life, usually between the tenth and thirteenth years, through a religious period. Precocious children pass through that phase even earlier—sometimes between the fourth and sixth years. Their instinctive cravings then appear to their consciousness as sinful and they attempt to cleanse themselves of those cravings, to overcome and subdue them through a flight to religion. Later they usually attain a broader and more free outlook and learn to regard everything human with human understanding.

But some persons among them remain anchored to the concept of sinfulness. They are unable to emancipate themselves from the religious attitude and find only one way of attaining peace of mind: to take refuge in religion. Or they seek safety in mysticism, theosophy, spiritism, occultism, a course which in the last analysis amounts to the same thing.

Naturally Catholicism meets best this need for fervent repentance. Therefore we find among artists of other than Catholic denomination a large number of conversions. Many literary writers incline towards ecstatic piety. This phase of piety follows with striking frequency after an atheistic, "free-thinking" period.

The Christ problem is a subject which preoccupies many of our modern writers. I may mention *Tolstoy*, *Fogazzaro*, *Rosegger*, *Frenssen*, *Sienkiewicz*, *Wallace*, *Strindberg*, *Arne Gborg*, *Sudermann*, *Ibsen*, *Selma Lagerlöf*, *Paul Heyse* among many others.

Among the pious writers may be mentioned also: *Friedrich Schlegel*, *Graf Stolberg*, *Zacharias Werner*, *Görres*, *François Coppé*, *Paul Bourget*, *Huysmans*, *Heine*, *Börne*, *Verlaine*, *Raimund*, *Kleist* (who was a fervent Catholic). *Lope de Vega* joined a monastery, and the unfortunate *Oscar Wilde* is said to have become a Catholic shortly before his death.

Interesting side-lights on the psychology of conversion are revealed by *Friedrich Ludwig Zacharias Werner*, the poet, of whom

Gæthe wrote: "He is a very genial person and very sympathetic." (*Letter to Riemer*, December 19, 1807.) This highly talented man led such a disorderly life that his wife, much neglected by him, aged prematurely. He himself stated: "One can really not expect the young wife to find any happiness. I am not a bad man, but rather a weakling in many respects, given to worry, irritable, envious, rather uncleanly. How can I help it if I am that way?"

But before long he found that he was a bad sinner. He made the journey to Rome to find healing for his self-reproaches. He sought peace of mind. Will he succeed? Is it not too late? In a poem he complains:

Ihr kommt zu spät, ihr ewig jungen Lauben;
Ach, hatt'ich früher euer grün geschaut,
Als nach des Lebens Morgen ihr gegraut!
Ich kann nicht leben mehr!—ich kann nur glauben.

Too late you appear, you bowers, eternally fresh;— Ah,
had I but seen your verdure sooner,— Ere you turned
grey after life's dawn.— Live I can no longer. I must
have faith.

In his contrition he prostrates himself to the ground before God:

Ich weiss es, Herr (o, werd' ich's einst vergessen?),
Dass wert ich bin, im Agrund zu versinken,
Den ich mir grub; die Wellen, die dort blinken,
Sind Mutterzähnen, die ich aus tat pressen;
Dieweil den Taumelbecher ich vermessen
Geziert, zur letzten Neige auszutrinken,
Sind die Sirenen, die nach unten winken,
Mir jetzt Harpyen, die am Mark mir fressen.

I know it, Lord (oh, shall I ever forget it?) — That
I deserve but to fall into the pit — Which I myself
have dug; the waves flashing down there — Are
mother-tears that I have strained — Filling the
giddy glass, — Ready to drain it to the lees. — The
Syrrens there, are drawing me downwards, —
Harpies even now feasting on my marrow.

Who is not reminded of Tolstoy's *Resurrection*, Strindberg's *Confessions*, or Platen's terrible outcry:

Ich blicke hinauf in die Nacht, in die Nacht
Ich blicke hinunter aufs Neue:

*O wehe, wie hast du die Tage verbracht,
Nun stille du sacht
In der Nacht, in der Nacht,
Im pochenden Herzen die Reue.*

I look up into the night, into the night — I look down again: — O, woe to you, How have you spent your days — Carelessly you have sown — In the night, in the night, — Regrets, in the galloping heart.

In his diaries *Werner* describes the bitter struggle which he endured in Rome over his passions:

Selbst in der sieben Hügel Schloss
War das Gelüst mein Tag genoss,
Mein Nachtgesell das grauen!
Gehetzt, der alten Sünde treu
Von Reu' zur Gier, von Gier zur Reu,
Selbst auf den heil'gen Bergen
Hab' ich gesündigt freventlich;
Entwürdigt hab'ich Rom und mich
Das will ich nicht verbergen.¹

Even in the Castle of the Seven Hills — Pleasure was my daylight companion — my nightly companion horror. — True to old sin, I swayed — From remorse to greed, from greed to remorse; — Even upon the Holy Hills — Have I sinned ruefully; Rome and self have I dishonored — That I won't deny.

These few examples illustrate the fact that the anamnesis of neurotics and the life histories of creative writers have many points in common. In both we find the same symptoms of hysteria, repression, incest fancies, anxiety states, perversions, feelings of disgust, predisposition to falsehood and to phantastic masking, flight to religion, etc. Even the major attacks of hysteria are represented, as in *Dostojevsky's* case. (*Tim Sigaloff* erroneously considers *Dostojevsky's* attacks as epileptic. *Vid:* his: *Die Krankheit Dostojevsky's*. Munchen. Ernst Reinhardt, 1902.)²

¹ Similar conversions have been experienced also by *Friedr. von Schlegel*, *Adam Müller*, *Graf Stolberg* and *Novalis*. The latter died before he was able to carry out his intention of formally joining the church.

² We note further the great rôle played by the environment. The roots of the trouble reach far back into childhood and later the passion breaks forth;

VIII.

The relationship between dream and poetry we have reviewed in our first chapter. We have endeavored further to show that every creative artist is a neurotic and that his conflicts are the result of his neurosis. We have pointed out trivial and significant neurotic traits in a number of artists. There remains yet the task of tracing this relationship within the texture of the artistic work proper. Naturally this is a task which we can undertake only in connection with a particular work. We should be swamped with data if we tried to introduce here too, a variety of illustrations in the vain endeavor to convince the prejudiced antagonist.

I have chosen *Grillparzer's* well known drama "*Dream is Life*" as the theme of this analysis. I am fully aware of the difficulties of such a task. It would have perhaps been much easier to trace the relations between poetry and neurosis in connection with *Don Carlos* or in connection with the author's other poetic drama, the "*Geschwister*." But the dream in this work tempted me; since the interpretation of dreams plays an important rôle in the psychotherapist's professional activity taxing daily his ingenuity. Does an artist's dream require a different interpretation from the dreams of ordinary persons? In a splendid work of analysis, *Delusion and Dream in Jensen's Gradiva*,¹ Freud has pointed out how skilfully the artist is capable of imitating nature. Imitating? The artist's work is rather "creative." But Freud analyzed that artistic creation without reference to the artist. I am interested in the artist back of the creation of his genius. What are the sources of his inspiration? What are their relations to the created figures?

It was for a definite reason therefore, that I referred so often to Grillparzer in the preceding chapters. I am thus able to avoid in the present investigation any lengthy excursions into explanatory by-paths which might interfere with the smooth flow of our specific inquiry.

Naturally Grillparzer has not made our task an easy one. He has so distorted and masked his secret thoughts, that it requires

to rid himself of the painful conflict thus generated the artist endeavors to express it in his artistic creations. The following generalization appears justified: all creative artists are neurotics, and the neurosis of which they suffer is hysteria—that old, baffling disorder without which the race would not have attained that cultural level which to-day appears to us quite natural but which is really the greatest of all wonders.

¹ Schriften zur angewandten Selenkunde, No. 1.

considerable analytic insight accurately to trace the subjective personality back of the objective artistic creation.

Hans Rau (*Frans Grillparzer*, Berlin, 1904) goes so far as to maintain that *Grillparzer* expressly masked his feelings under symbolic presentations so that we might not get at much of the artist's underlying character. *Grillparzer* never deliberately chose himself as the subject of his artistry. Whereas *Gæthe* speaks out his most intimate personal thoughts through the lips of his personages we are apparently unable to gain any knowledge about the artist's own thought through *Grillparzer's* creations. "No literary historian, no matter how clever," concludes *Rau*, "will be able to interpret *Grillparzer's* personal character through the latter's dramas."

I expect to prove the contrary. *Grillparzer's* own life forms the vital center of all his creations and particularly of his *Traum ein Leben*. That whole drama is but a refrain of his neurotic thoughts.

What brings on the neurotic's most serious conflicts? The contrast between the infinite range of his wish fancies and the limitations of the facts of reality. How much *Grillparzer* had expected of life! And how little it gave him!

Rustan, the hero of our drama, finds himself in a similar plight. He feels smothered in a small world that furnishes no outlet for his overflowing energies.

Wie so schall dünkt mich dies Leben,
Wie so schall und jämmerlich!
Stets das Heute nur des Gestern
Und des Morgen flaches Bild;
Freude, die mich nicht erfreuet,
Leiden, das mich nicht betrübt,
Und der Tag der stets erneuet,
Nichts doch, als sich selber gibt.
O, wie anders dacht'ich's mir
In entschwund'nen schönen Tagen.

(To be Continued)

CRITICAL REVIEW

A STUDY IN SUBLIMATIONS *

By SYLVIA STRAGNELL, M.A.

Sublimation, in the newest phrase, becomes a criterion of adjustment to the problems of living. In May Sinclair's latest and incomparable novel, the core of this psychological phenomenon is exposed, turned hither and yon to flash with diamond facets upon her story of human striving. We are ready to admit that life is not an easy thing, that the trends of the average existence, if they are to be at all vital, must encounter and dispose of infinite problems; the most vital of these, psychically, being individual love life. Here, when the libido is checked, sublimation must intervene, or stagnation, illness and death result.

The story begins with a death, that of Anne Severn's mother. Upon Anne's handling of this trauma all the rest of her life depends. She stands on her own feet, staunchly, accepting and rejecting on their merits the fragments of her old life that she will piece together to make the new. She rejects Mrs. Fielding, rival for her mother's place. She gives freer rein to the early attraction that has existed between Jerrold and herself. In other words at a turning point in her life she is ready to make the difficult transition from narcissistic love, fixed on the mother (so keenly pictured in May Sinclair's former book, *The Life and Death of Harriett Frean*) to object love that will ultimately develop along normal, adult lines.

Anne grows up. Adeline Fielding grows down. At seventeen Anne is psychic mother to Mrs. Fielding, as interesting a hysterical character as has been pictured in modern literature. There are three sons in the Fielding family, Colin, the youngest, neurotic, musical, abnormally dependent on Jerrold, his next older brother; Jerrold, Anne's idol, groping to manhood, already sensing the tide of his adult love turning toward Anne; and Eliot, the oldest son, scientist, inquirer, faithful believer in things as they are. The effect of the mother on her sons is magically evident. The reality of the family group is overwhelming. The interplay of characteristics adopted in

* Anne Severn and the Fieldings. May Sinclair. New York, 1922: The Macmillan Co.

formative years is as instructive to the psychopathologist as the most neurotic of his patients and their family complexes. Eliot, the embryo doctor, has found his mother out. Probably at a very early age he caught her in a lie. He must know only the truth henceforth. This has led him into medical research. Probably, also, there has been in the past a bitter unconscious struggle between first and second son for the mother's attention. Then Eliot withdrew his allegiance, which the mother tried vainly to regain. She has to fall back upon Jerrold, whose consciousness of his victory over his older brother colors all his activities. So this second son grows up to excell in everything and draw admiration as his due. His father's patient example, and the curious attraction between this son and the older man, may have saved Jerrold from serious psychological mishap. Things come too easily to him. He can pick and choose for his own comfort. So he falls in with one of his mother's most pathological traits, the morbid shrinking from unpleasantness. Finally, poor little Colin, the unwanted laggard, has to seek a mother's affection from his wonderful brother and when the latter goes to India, Colin, scarcely out of boyhood, mates with the violent homosexual type, Queenie, who blatantly exhibits every trait that his mother suggests by imperceptible shadings

With this groundwork of character trends we can foresee what the future lives of each of these brothers is going to be. Eliot is free. He has always had to stand alone. Jerrold, whom the war brings face to face with reality, conquers his tendency to flee facts. But not in time. The tremendous dramatic struggle around this point is well worth careful attention. It brings up for scientific discussion the entire subject of the immorality of mismatings. Colin is shattered by the war and by his wife. Anne has to start at the beginning the educative task that Adeline Fielding shirked throughout Colin's childhood.

Every variety of sublimation is shown in the story from the lazy, pseudosublimation of substituted activities, to the exceptionally rare instance of a sublimation that succeeds. The evidence points overwhelmingly to the fact that false sublimation in itself is too often a sop, a blocking of energies, that ultimately leads to ruin.

To Anne her love for Jerrold has always been apparent. Her passion burns as a clear flame. She spends her youth in preparing for the consummation of her great love, and at every turn she is frustrated. She has to wait interminably, first to look after Colin for Jerrold during school days; look after Adeline Fielding after

Robert Fielding's death; look after Colin again during his shell shock collapse; look after Jerrold's farm and Jerrold's wife. She is constantly active. Her energies are directed into creative channels. She is working for Jerrold, substituting in her service to him, for the passion she has it in her to expend on him. In itself the work is not enough. Had Jerrold remained at his adolescent, selfish level, when the picture of Anne at his father's deathbed served only to remind him of the horror he had fled; had he even remained at the level he reached as Maisie's husband, with knowledge of his mistake and helpless acceptance of it to avoid spectacular unpleasantness, Anne's sublimation would have carried her through for the time. Inexperienced in the power love held for her she would have continued a half muted existence, slowly disintegrating beneath the onslaught upon her organism of blocked energies. But Jerrold attains her level of complete, voluntary freedom. No sublimation can bring either of them peace or progress. Their love life must be lived or they will perish. It does live; yet the toils of the world's morality enmesh them. They fear it, they fear to hurt Maisie, Jerrold's wife, they prefer to act a living lie in renunciation, rather than acknowledge their essential truth. Then Maisie recognizes for herself the message that her unconscious has sublimated for years in attacks of false angina. She faces reality, a bitter frightful reality. Hitherto the expression of her love for Jerrold has taken the form of hiding her illness from him, to save him distress. She must now openly accept defeat, acknowledge what the illness disguised, fear that he did not love her. The theme of a better morality rings out. The holiness of a complete love life whether legitimate or not, placed above the revolting sordidness of unwilling marital relations. She has held him for a time against his will, by his sense of duty toward her. Her illness, the suffering that she undergoes, she has accepted cheerfully for years since it hid the mental torture in store for her if she admitted what her unconscious knew, that he had never loved her. He liked her; he was fond of her. She was pathetic, sweet and good. He owed it to her to make her happy. And like countless couples that flood the doctor's practice, illness, distress, sapping of vitality formed the outward symptom of the mental lie. For the mind cannot hide its burden. It can only seek relief in sublimation, an illness, a slow suicide.

The successful sublimation is made by Eliot, the doctor. But he is in the fortunate position of having a life work as vital and necessary to him as Anne would have been. We have heard of Science,

Art, or Letters, fulfilling in men of powerful intellect, the rôle of complete expression. When something is being created of the mental flesh and blood of the creator, it would seem that steady progress is possible. Eliot realizes, however, even with his scientific success, that his life is not complete without Anne. And Anne loves Jerrold. So Eliot returns to his scientific libido outlet, and does greater work for the very lack of love that taxes his energies in compensation. Such men live vigorous, useful lives, frequently cut short near the prime through fierce exhaustion.

The problem with Colin is a usual one encountered with adolescents. During his collapse he slips back into childhood, where the false pattern of seeking a mother's love from Jerrold was originally woven. With Anne as mother-surrogate in this childhood of his illness he makes more normal progress. But until he has been reëducated with utmost patience and care to the threshold of mental manhood his state is precarious. At this boundary he faces another more serious crisis. He must stand on his own feet, free himself from his dependence on Anne. He goes to Italy, breaks away from mother, childhood, mother country. He is cured. With his music as an outlet, Queenie legally separated from him, his future promises normal trends.

Naturally the mentality of the individual determines his fate. A successful sublimation is made by stupid little Adeline Fielding. For her mental level, parasitism is sufficient. She busies herself with the petty plots and falsehoods that will always keep her in the limelight, make her world revolve about her. The disagreeable affect of failure in these plans is worked off by malicious evil doing, as when she tells Jerrold that Anne is his sick brother's mistress, a deliberate lie. She uses Anne as a support till she has to face her sins in Colin's illness. She finds Anne's father ready to her hand and marries this once jilted lover. Henceforth she has an intensely exciting motive in life, the vilifying of Anne, whom she wants to root out as rival in her new husband's affections. These household devils are eternally with us. They have no regard for morality, truth or decency. A right feeling world is completely at a loss to know how to handle them. Usually they are so unintelligent that psychoeducative methods are wasted on them. The difficulty started in the nursery. They cling to an overdevoted father or father substitute all their lives. We can only observe them and learn from them the depths to which human nature can sink and try to profit from this wisdom by proper training of the next generation.

And this training resolves itself primarily into the acceptance of reality. Anne Severn at ten years of age was faced with reality. She accepted it. She adapted herself, deadly though the suffering, to actuality and tried to see her way clear beyond. All her life she moves forward. She makes her sublimations, her adjustments to circumstance with utter disregard of her own petty comfort. She never hides her head before fact. Her need for Jerrold's love is as recognized a fact to her as her sense of guilt toward Maisie. When the facts conflict and she gives Jerrold up because of her loyalty to Maisie she again strives forward through the mist of brave self-sacrifice. Had Maisie been an Adeline Fielding, Anne's sacrifice would have been a final fact. The worthwhile would again have fallen victim to the lust for power of the mediocre.

Truth, courage, reality. Miss Sinclair's book is as fine a plea for self-knowledge, for faith in human potentialities, as has yet been written. And she has not stopped at the usual boundary, content with picturing a living scene, a human situation. She has resolved the problem creatively. She has kept it moving forward, unafraid, to the final, crowning freedom.

ABSTRACTS

Internationale Zeitschrift für Aertzliche Psychoanalyse

ABSTRACTED BY CLARA WILLARD,

WASHINGTON, D. C.

(Vol. IV, No. 3, 1916)

1. On the transformation of natural tendencies, especially of the anal erotic. SIGMUND FREUD.
2. On two types of war neuroses. DR. S. FERENCZI.
3. Combination of erotic tendencies and character traits. DR. S. FERENCZI.
4. Contributions to the psychoanalytic theory of the affects. DR. THEODOR REIK.

1. *On the transformation of the natural tendencies, especially of the anal erotic.*—Freud, long convinced that the coexistence of the three characterological traits, pedantry, miserliness, and obstinacy indicate exaggeration of an anal erotic component, undertook the study of the development of these traits for the purpose of tracing their interconnection and their relation to infantile sexual life. He found that in the first years of life, before the libido becomes centralized in the genital region, sadism and anal eroticism play the principal rôle in the sexual organization. An important question then is, what becomes of the anal eroticism at puberty when the final genital organization is attained and it no longer participates directly in the sexual life? Is it repressed into the unconscious and does it continue to exist there unchanged? Does it undergo sublimation and transformation into certain peculiarities of character? Or is it absorbed in the new form of sexuality arising from the differentiation of the genital elements? Or, finally, does the anal eroticism follow no one of these destinies exclusively, with the result that some sort of compromise is effected? And if this latter is the case, in what proportion does each of these possible developments enter into the ultimate characterological makeup? Illuminating for the solution of the problem, the author points out, is the fact that the same words are used to designate objects connected with the early anal erotic period and those connected with later adult life, suggesting identity of emotional endowment. In the productions of the unconscious, that is, in thoughts, phantasies, and symptoms, the excreta (taken also in the sense of money or presents), the child, and the penis are but imperfectly distinguished from each other, and in the unconscious itself the objects belonging to these designations are treated as equivalents. In girls the unconscious wish for a

penis, it becomes apparent in neuroses in later life, is metamorphosed into a wish for a man as the possessor of the desired organ and thus a part of the striving toward maleness characteristic of the narcissistic level of development is utilized to reinforce the female rôle of young women. The author was able to verify this fact by analysis of the dreams of young wives after the first cohabitation. The anal eroticism is also found to reinforce the feeling tone connected with the genital organs. Further facts showing the interconnection of infantile eroticism with the later organization are the following: The newborn child is often spoken of as a "lumpf"; this same word is also applied to excreta. The child is often spoken of as a present; the first act of giving by the nursing consists in parting with the excreta—giving part of its own body. In thus ceding something to another it first begins to discriminate between the narcissistic attitude and that involving love of an object. Very probably, the author believes, neither gold nor money, but the present, the act of giving, is the central feeling from which the others connected therewith develop, the first interest of the child being in the productions of his own body. The infantile interest in excreta is thus found to be transformed in part into an adult interest in money and in part into a wish for children, so that in this wish an element of the anal erotic stimulus and the genital stimulus are combined.

The penis, however, has a significance connected with the anal erotic level wholly independent of the interest in the child, a fact learned from the behavior of those persons in whom the anal erotic period persists into the tenth or twelfth year. The phantasies and perverse practices in these instances prove that the rôle of the vagina and penis is foreshadowed in the sensitiveness of the anal mucosa to the stimulation of retained feces.

Diagrams are given, illustrating the interconnections and readjustments. The author calls attention to a phase of the reorganization peculiar to males. The sexual investigations of the boy reveal the absence of a penis in females and he thus obtains the idea of a detachability of the organs from the body—in analogy with the excreta. There is no organic representation of this detachability in male life but there are psychic substitutes for it, apparent, for example, in the castration complex.

The author notes that the feature of special interest in these developments and derivations is the proof they bring of a direct parallelism in the transformations occurring in the organic life and those taking place in the psychic sphere.

2. *On two types of war neuroses.*—Judging from the symptoms the impression when numbers of patients suffering from war neuroses were seen together was that they were suffering from severe lesions of the brain or medulla. It was difficult for the writer to relinquish this idea even when careful examination revealed none of the somatic signs which invariably accompany palsies and tremors due to organic injuries. Recogn-

nition of the true nature of the disturbances was first possible when smaller groups of patients were examined, in whom not the whole body, but certain parts were affected. The study of these monosymptomatic cases permitted a nosological classification of the palsies and tremors in the group of functional affections, or psychoneuroses. Histories of injuries given by patients was confirmatory of this classification. For example one patient stated that atmospheric pressure on the left side had produced motor symptoms of the same side, whereas, if the injury had been organic the resulting symptoms would have been on the heterolateral side. The author's explanation of these symptoms is that they are the result of a psychic condition, *i.e.*, hysteria, in which there is a traumatic fixation, as it were a psychic accent on some one part of the body. A man who was suffering from a contraction of the left arm, for example, remembered that he was shocked just as he held the weapon in the balancing position and this position corresponds exactly with the changes imitated in the contraction. The possibility of a real lesion affecting the numerous and disconnected muscle groups involved must be rejected. On the other hand, it seems quite plausible that there should have been a fixation of the muscles which were in a state of innervation at the moment the fright occurred; in analogy with the condition that arises when one is frightened and the feet seem to be rooted to the spot. Actors are acquainted with this reaction and make use of it in portraying the effects of fright. Breuer and Freud have explained the mechanism of the conversion of emotion into somatic innervation, and in numerous instances psychoanalysis has traced such cases of conversion hysteria to affective experiences which may themselves be unconscious or forgotten (or, to use the expression of the present day, repressed). The author regards these monosymptomatic forms of war neuroses as cases of conversion hysteria. The sudden ungovernable affect (the fright) constitutes the trauma. The innervation which at the moment of the fright is in play is held fast as the symptom. In other words, the patient has never recovered from his fright even though he no longer thinks of it, or, it may be, is even happy at times, as though his soul were troubled by no terrible memory.

In the second, much larger, group of patients, in which there was general tremor and disturbances of gait, a similar observation of the accompanying symptoms, together with the histories of the accidents, furnished the clue to the true nature of the disturbances. In the opinion of the author they belong to Freud's group of anxiety hysteria of which, in many instances, the characteristic is extreme anxiety upon every attempt to change the position of the body. Neurologists have long recognized these conditions as phobias, calling the disturbances of innervation astasia (inability to stand), and abasia (inability to walk). Psychoanalysis has succeeded in proving that the cause of the condition

is a psychic trauma, involving destruction of the self-confidence of the individual. Repressed into the unconscious the emotional element constituting the trauma produces a state of anxiety, whenever there is danger of a return of the original painful situation. The most extreme development of this system of defense is the hysteric astasia-abasia encountered in those suffering from war neuroses. From the history and psychoanalysis of several cases, the author was led to believe that the atmospheric pressure of the shell explosion, by throwing the patient to the ground and opposing his purposes may have called forth extreme reaction on the part of the ego with consequent regression, ontogenetically, to the level of the first years of life in which he was unable to stand or walk—a level corresponding to a stage in the phylogenetic model.

In reference to the assertion that Freud's theory of the sexual nature of the trauma which produces anxiety hysteria is disproved by these cases where the shock is "certainly not of sexual nature" the author sees no necessity of drawing such a conclusion. Loss of sexual libido and consequent impotence are frequent phenomena in these cases and it is altogether probable that the shock may be produced by way of an injury to the ego, to the self love, causing regression to narcissism, that is, the withdrawal of the libido from the object and its concentration on self.

3. *Combination of erotic tendencies and character traits.*—A series of cases is here described, in which certain traits of character revealed a tendency to regress to their primitive elements, giving rise to a mingling of the unconscious element and the sublimated form and thus proving unequivocally the origin of the latter. The case of a youth who confessed before the juvenile court at Pozsony that he had taken paper money out of a contribution box by means of a stick covered with feces to which the money adhered; is the first one described. The author emphasizes the impossibility that this peculiar mode of satisfying the greed for money was determined by mere chance and sees in the deed a fundamental neuropsychic coprophile tendency, a recoil of a repressed element on the repressing force, with consequent combination of an infantile anal erotic component and the character trait, miserliness, the sublimated derivative of the primitive tendency. A woman suffering from "housewife's psychosis" in whom the rage for cleaning was limited to scrubbing lavatories is a second instance revealing a merging of an anal erotic element with a derivative on a higher level. In a group of cases cited as a third example, pronounced miserliness was principally in the direction of refusing outlay for certain necessities, as for laundry and for toilet paper. Case four is an instance of a boy who swallowed kreutzer in order that they might be polished by the chemical secretions of the alimentary canal and later sought them out in the excreta—a combination of two traits of character, cleanliness and love for money with

the original anal erotic tendency. A man who exhibited undue anxiety for punctuality in regard to movements of the bowels is cited as a fifth case of similar combinations.

In the confirmation of the view that incendiarism is connected with urethral eroticism and hence with enuresis nocturna the author refers to a large number of cases in which incendiaries set fire to their beds. One man with bladder inferiority became a zealous voluntary fireman and later this same man became a physician and chose urology as his specialty. The author offers these examples as incontrovertible evidence against Jung's views according to which the erotic symptoms discovered by analysts are to be regarded as symbolic rather than real. The constant emerging of primitive tendencies in combination with traits which have apparently reached a high level of sublimation prove that the unconscious erotic elements take every opportunity of realization under disguise—often, indeed, under very transparent disguise.

4. *Contribution to the psychoanalytic theory of the affects.*—Observation of human behavior reveals two types, between which lie a whole series of transitional forms which at the same time separate and connect the extremes. In one group we find people who give free play to their emotions and in the other those who do not permit themselves affective outbreaks. In the first class the relaxation of the emotional psychic tension with the outbreak produces a feeling of relief and also a sense of inward strength, about the origin of which there cannot be the slightest doubt. It arises immediately from the consciousness of having preserved the ego from insult, and the root of this feeling is in the satisfaction of the primary narcissism in the unconscious. In illustration, the author gives a concrete example: A is insulted by B and gives vent to his anger in a manner unworthy of a civilized European gentleman—by boxing B's ears. The box on the ear is the obvious expression of the injured narcissism; the elevation of the egoistic feeling is the sign of the restoration of the narcissistic self-esteem. All the psychic adjustments to reality, all the renunciation of passion in the interest of culture, give way in a moment; the man becomes instantly a foolish self-enamored child—only playing the grownup. We are accustomed to regard the *vita sexualis* as a paradigm for all other affective experiences, and, therefore, without seeming to exaggerate it may be asserted that this outbreak of elementary affect with narcissistic satisfaction (in part accessible to consciousness) may be likened to the satisfaction which results from sexual congress. The fact that in some instances there is lowering of the egoistic feeling is no argument against this view, for this reaction only sets in later as result of reflection on the possible results of the outburst of passion, and is itself not without narcissistic value; for Freud has shown that the sense of guilt for an emotional outbreak is founded on a conviction of an ideal perfection of the ego, a narcissistic

derivative. In this connection the author directs attention to the feeling of inferiority in neurotics, studied by Adler, stating that the consciousness of inferiority really conceals a hypertrophy of narcissism—a fact which Adler failed to comprehend. If a simile be permissible, it may be said that the behavior of these neurotics is analogous to that of those rich persons who constantly bewail their poverty from fear that their wealth may become known.

The author asserts that repression of affect also produces an elevation of the unconscious narcissistic feeling. Following again the course of events in the concrete example: A is deeply insulted by B. His education as well as his psychic attitude prevent the direct satisfaction of his wishes for vengeance and the instantaneous payment of the injury by word or deed. The depression which is the immediate result of abstinence from motor satisfaction gives rise to a reactive strengthening of the narcissism and in such a situation a compromise is likely to take place. The censor guarding the threshold of consciousness permits the narcissism to reassert itself under a disguise, the verbal expression of which is "such a man could not insult me." The self-esteem is reestablished through the undervaluation of the opponent. The pleasure in immediate expression of affect after insult is of sadistic origin; that found in renunciation of expression is of masochistic origin, though even in this latter case there is to a certain extent mobilization of sadistic tendencies. The desire to produce pain repressed so far as the immediate opponent is concerned may find expression in a violent protest against the entire cosmic order. The violent expression of the affect may be regarded as a belief in the "all-powerfulness of the deed"; while those who permit themselves no emotional outbreak find satisfaction in belief in the "all-powerfulness of thought." In this substitution of thought for deed, phantasy magnifies the circumstances, giving the more terrible, more complicated aspect and the person who represses affect may come to wish to kill his opponent, even with horrible torture; he does not renounce vengeance, he merely postpones it. In the opinion of the author the connection of repression of affect or postponement of its satisfaction with the processes of sexual life is not as yet fully understood, but cases are by no means rare where a man who represses anger against his wife or sweetheart reacts later with *ejaculatio precox* or impotence. The mills of our emotions grind slowly but they grind exceeding sure.

The rôle of shame and its connection with the reluctance to express strong emotion is most interesting. It seems as though the effusion of affect, the pouring forth of wrath, bears some essential relation to normal ejaculation and the processes of excretion. The abstinence from effect may be analogous to the pathological, or, at least, abnormal processes in sexual life and excremental processes.

IMAGO

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(Vol. VII, No. 1)

ABSTRACTED BY LOUISE BRINK,

NEW YORK, N. Y.

1. The Self. DR. GÉZA RÔHEIM. (Continued.)
2. The Mystical. AUREL KOLNAI.
3. The Psychology of Mistrust. DR. HELENE DEUTSCH.
4. The True Nature of the Child Psyche. Edited by DR. H. HUG-HELLMUTH. (Continued from *Psa. Rev.* VII, 4. The "Middle" Child. Dr. Hermine Hug-Hellmuth.)

1. *The Self*.—(Continued.)

2. *The Mystical*.—Kolnai studies the mystical as something psychological which operates within the psychic life either to serve the regressive tendency or to lead the impulses forward, "anagogically" in Silberer's sense. The mystical is too prevalent to be disregarded since it surrounds all objects and interests with which the psyche has to do. Kolnai defines the term mystical as denoting a feeling tone or as extended to the qualities of an object which call forth that tone. He calls attention to the distinction necessarily to be made between the mystical and the more objective or logical forms of the idea contained, mysticism, mystic, mysterious, all of which make use of the mystical but diverge from it. The mystery contains the feeling of anxiety but the truly mystical arises where mysticism ceases. Even knowledge creates the mystical, for the latter opens up something still further so that it in turn leads on to new knowledge. It is therefore anagogic both in a scientific and moral sense. Art is an actualized form of the mystical but the mystical is much more dynamic and simple than art.

This anagogic function of the mystical is discerned by the comparison which the author makes of the mystical with the comic as the latter has been discussed by Bergson and Freud. The mystical penetrates to the inner essence of the strange and unexpected, with which the comic deals, so that everything strange and unexpected is on the borderline between the comic and the mystical. Thus the features of a dream, psychotic symptoms, religious beliefs, are comic or mystical according to that which the observer sees in them. If the comic and the mystical unite the result is the grotesque. In general the mystical is expressed in what is great, the comic in that which is small.

The mystical has to do with the pleasantly familiar as well as with the unfamiliar, the sinister. The latter is considered evil and like the comic is rooted in repressed impulses and the various regressions associated with repression, castration complex, omnipotence of thought. It is associated with ambivalence. The mystical is probably in all neuroses but especially in those of the more intellectual type as the compulsive neurosis and paranoia. The feeling of the mystical may be present in the healthy person but completely set aside as if it represented another world or sphere as the healthy person dismisses his dreams. The feeling of the mystical is more objective and apart than that of the comic. The sense of the mystical depends on the feeling of some hidden force while the comic exists in a sense of an all too well recognized inferiority. This is overcome in the comic through humor which frees the affect so that the comic belongs rather to the sadistic, the mystical to the masochistic attitude. Laughing as a bodily expression of the comic and mild shuddering as the physical expression of the mystical both awaken the original feeling, in one case of fear, in the other of conquering. Both the comic and the mystical awaken interest and since the mystical is less easily accepted it exercises the greater stimulus upon interest.

The anxiety which the mystical contains is a "free floating" anxiety, the anticipated fear of a power not understood. The original source of this, Kolnai believes, is the anxiety, *angustiae*, arising at the separation from the mother first at birth but felt also at the later absence of the mother. It represents libido fixation but also turns to fear of the real world before one and therefore may represent libido projection. But in the neurosis the repressed libido is also interpreted as a hostile object from without. Yet turned outward the original *angustiae* may become anagogic, thus rousing the individual. The anagogic anxiety, however, differs from a direct pure stimulus, it is a stimulus rooted in the mystical. It gives to the anxiety its motility toward anagogic ends but at the same time the mystical as itself a sublimation of anxiety may become a regressive feature stronger than any positive original regression.

The comic operates more quickly with a childish automatism but the mystical operating with infantile libido reaches to deeper levels of impulse. In nature and scope it is far more comprehensive than the comic. The mystical is found in things, persons, situations, events, objects of nature in any way indistinct, in light, color, form, locality, history, in symbolism, especially that of a sexual character, in matters regarding religion, in the germ plasm, in death where the hostile feelings involved add to the mystical quality. In all these things the mystical enters where the matter is too important to be comic. The mystical is present in those things that relate to the organization of the personality. It underlies also races and nations, religions and cults.

Kolnai gives a brief analysis of the mystical in literature as found in

the romance and in lyric poetry of which he chooses certain illustrative examples. He touches again in conclusion upon the relation of the mystical to the comic, its close relation to the phantastic and the romantic, to sentimentality, to pathos, its connection with art and with political groupings. He says that the unfamiliar and bizarre form of the mystical is found more often in the arts, its actual anagogic form more often in the feeling which surrounds action. Its greatest significance as that of the comic lies in its coloring of everyday life and in the decking out of the latter to envelop the personality.

3. *The Psychology of Mistrust*.—The author finds in the analysis of mistrust or suspicion as a feature of the neurosis that it arises out of the conflict occasioned by repressed impulses and out of the ambivalent nature of those impulses which need repression. Mistrust can thus be explained on the same grounds whether in a neurotic pattern or as it is found, for example, in the aged or deaf person or as it manifests itself as more or less common to society since the events of the war. It is a frequent symptom in the transference neuroses, particularly the compulsive neuroses, but it is found also in the narcissistic neuroses associated with the delusion of persecution. Deutsch defines it first as it appears superficially as an attitude of constant expectation of danger toward which it is necessary to be on one's guard. Not knowing whence this danger is coming the individual spreads the mistrust upon any and everything. It differs from that fear which consciousness accepts as grounded in actual experiences. For this reason its roots must be sought in the unconscious.

Deutsch brings the report of a patient who at night was troubled with suspicions of stealing on the part of her servants. Analysis revealed that the patient was identifying herself with the mother who had had a similar attitude toward the servants. A regressive attitude which had arisen toward the patient's husband because of her conflict between the masculine and feminine within her nature had caused regression to the infantile period. The threatening of her infantile tendencies which were hostile to the relations of her present ego was endopsychically perceived and then projected out in mistrust. A case of typical compulsive neurosis in which suspicion foremost among the symptoms stood in the way of the patient's activities revealed a strong sadistic anal component, a strong ambivalence and a marked Oedipus complex. There was also what was probably a revival of childhood mistrust based upon the sense of having been deceived occasioned at the present time by a sense of having been betrayed by the father's second marriage. Here again there was distinct projection of hostile tendencies upon the outside world with the secondary reaction of the mistrust. The third case mentioned is one of a severe depression which had arisen out of a compulsion neurosis. The patient suffered from loneliness because all attempts at contact with the world were wrecked by her mistrust. A very strong masculine complex had

arisen because of the early domination of a brother who had taken for her the father's place. Her love vacillated between the homosexual and the heterosexual as she identified herself with the brother and with all women as objects of the brother. The double hostile impulses thus occasioned were projected in mistrust toward both sexes, accentuated by the feeling of inferiority toward the brother which had marked her childhood.

Deutsch reports also a case of incipient persecutory hallucination which was preceded by the symptom of mistrust. Here was an over-strong mother complex, the patient's own suspicions taking on the form of an actual experience which the mother had had, that of a theft in which the father had reproached the mother for carelessness. The patient made use of the mistrust associated with the rebuke to the mother to defend herself against the mother attachment. Both the homosexual tendency and the heterosexual incest desire were projected out into the suspicion but when this mechanism failed the patient developed the narcissistic paranoid symptom of the persecutory delusion. The writer believes that these two symptoms are not identical and that their distinction is more than a merely quantitative one. They both use the mechanism of projection as they do that of transitivity, which she describes as the perceiving of one's own psychic changes only to ascribe them to other objects. They share in common also the delusion of being watched, a projection of one's conscience. Mistrust, however, is not based necessarily upon the homosexual fixation nor does the projection carry with it the alteration of affect. Mistrust, therefore, is found in nonpathological individuals because it represents the impulses bound with the erogenous zones which it has been necessary to repress. Seeking to escape the repression they produce the feeling of uncertainty, of unknown danger threatening. Mistrust is closely related to sadism. The conflict due to ambivalence increases since the sadism becomes over-developed. Then escape from the conflict is sought through projection of the hostility which is felt in return as hostility from the outside. The sense of being deceived, disillusioned, weakens the assurance of the ego at the same time strengthening the hostile feelings. Therefore, this increases the tendency to suspicion. This is exaggerated in deaf people because one very important avenue of contact with one's fellows is cut off. The prevalence of mistrust since the war released the formerly repressed feelings is due to this same fear of the awakened impulses which formerly had appeared to be socially overcome or absent. Having been set free by the war they do not now easily submit again to the yoke of suppression. In some natures, therefore, they go into crime, in others they take the form of this projected defense, mistrust or suspicion.

4. *The "Middle" Child.*—Hug-Hellmuth reveals in this study a special field of difficulty in child life. The problems of the middle child taken

with those already discovered in regard to the only child or the favorite child show that childhood is not a period of peace and happiness. Even the presence of a large family of children does not remove the causes for hostility and bitterness in a child's life. The author reports the testimony of several patients who have been in the position of the middle of three children, of one who had been the middle one in a large family where the grouping of the older and younger children had left the middle child similarly alone. She also gives testimony in regard to the middle child's position as seen from the older child's point of view and that also of the mother of a middle child. The statements of all agree as to the reactions produced in the child because of its position and picture this position as no enviable one. They justify the writer in her conclusions that the position is one in which ambivalence of feeling is called forth. There is envy toward the older child, jealousy perhaps of the younger rival where also a protective attitude may develop. The position of inferiority toward the older child while being unable to maintain an independent place toward the younger leads to hatred in both directions. It leaves the child in a middle position uncertain in which direction to develop and perhaps accounts for many of the men and women who in life are always between two stools unable to make and maintain their own place in the world. The children complain that they must share the companions, clothes, hours of school and the like either of the older or of the younger. Such arrangements are never adjusted first from the point of view of the one who stands only between the needs of the others. Thus the child grows ill-tempered, is full of active hostility, sometimes even half openly expressed death wishes to the others. It learns to play alone, to go alone, to refuse food, to reject toys and books which belong to others while it refuses to share its own. It feels itself an ill-treated Cinderella whose rescue can come only through the prince of phantasy. It feels itself particularly inferior in the matter of obtaining sex knowledge and may sustain particular injury when the others succeed later in love. If the youngest child should marry before the middle one the latter may make that the cause for complete renouncement of love. All are agreed, the older child who testifies in regard to his middle brother no less than the others, that there should be only two children in a family or at least that there should be an even number who can be divided into two groups. The writer believes that a girl placed between two brothers is in a more fortunate position than when the rivalry is within the same sex, because toward the older brother her adult womanly nature will have opportunity for development while the maternal instincts will find themselves in relation toward the younger brother. The boy between two sisters will be given a dominant place while the two sisters will band together. She calls attention to the fact that the fairy tale has treated the problem of the middle one of three children and that it points the way to an adaptation to the position.

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1. FERENCZI, S. Psycho-analytical Observations in Tic. 1-31.
2. BERKELEY-HILL, O. Short Study of the Life and Character of Moham-med. 31-54.
3. MOXON, C. Psycho-analytic Study of Christian Creed. 54.
4. Communications. EISLER, M. J. Womb and Birth Saving Phantasies in Dreams, 65; DALY, C. D. Numbers in Dreams, 68; BRYAN, D. Blindness and Castration, 71; HERMANN, J. Anxiety Dream and Oedipus Phantasy.
5. Collective Abstracts: REIK. The Unconscious: The Science of Religion; SACHS, H. Aesthetics and Psychology of Artists; REIK, T. Mythology; RANK, O. Dream Interpretation.

1. FERENCZI: *Tics*.—Ferenczi here deals with purely psychogenic tics. Tics due to other causes are recognized. The literature, he says, is still scanty. He refers to earlier work of his own in which the tic seemed to represent a stereotyped expression of an onanistic equivalent. Freud has previously spoken of somatic (organic) factors in tics and Ferenczi believes in close analysis of his case that such a view was correct. Stereotyped motions are frequent in many psychoneurotics, but seem to be minor situations. He has never had a case come to him directly for the cure of a tic. In most transference neuroses, he states, nearly all of the symptoms may be shown to be woven into a uniform pattern, but the many stereotyped accompaniments seem to have an independent structure. Hence the idea of the organic component. He then encountered a persistent onanist who had a number of stereotyped movements, such as smoothing his coat to his figure, stroking his smooth shaven skin, persistently gazing at his shiny polished shoes, use of carefully balanced phrases to which he himself was always listening. He was a narcissist, impotent with women, and fled from analysis at the first difficulties. He then began to watch tiquers, and found them everywhere. The forms were multitudinous, and Ferenczi notes a lot of them. This led him to a consideration of narcissistic disease wherein organ libido fixation occurs as (1) danger to life or menace of a trauma; (2) injury of part of body loaded with libido; (3) constitutional narcissism when the smallest injury to a part of the body strikes the whole ego. The thought then developed that the stereotypy had a larger function to play as a defense possibly to some organ inferiority and their appearance in the psychoses, catatonics particularly, led him to seek some possible common grounds for their understanding. Echolalias, coprolalias, convulsive movements, mannerisms, etc., all contributed to the study and reinforced the idea of their being defenses against local (organic) damming up of libido. [Compare with Kempf's autonomic tension defense activities.—Ed.]

Ferenczi then had his attention drawn to Meige and Feindel's work on Tics (1903: S. A. K. Wilson Translation, 1907) and he here presents a partial and sympathetic analysis of this well known work, in which the narcissistic features are well recognized by these authors even if not drawn from unconscious sources and unacquainted with the Freudian terminologies. He now develops an "ego memory system" to account for these narcissistic expressions.

The chief features in tics are the psychic and motor ones. Special organ memory systems are developed in these cases. Thus the individual can attempt to ward off suffering in a variety of methods. Simple withdrawal from the stimulus—flight reflex—is seen in varying degrees. The catatonic negativism being an extreme type, self-mutilation in many schizophrenics is an attack against the organ. He quotes cases of Meige and Feindel's and of Dubois.

Some patients will *shake off* a stimulus by a convulsion. He thus comes to the discussion of the "organ erotic" instinctive forces, already postulated by Jelliffe in his studies. Notwithstanding the acuity of Meige and Feindel's observations their theoretical conclusions profit little, the author holds. They "forsook the psychological pathway too early." Too often the "senselessness" of the reaction was emphasized and Grasset's "polygon of forces" was invoked to little purpose. But the "Unconscious" was not then available and the sexuality functions were glossed over in spite of their now apparent predominance. Ferenczi is able to show from their own reports the preëminence of the unconscious sexuality.

The chief quantity of genitality is furnished by urethral and anal-erotism. In pathological displacements the genitality divides into its component parts and strengthens the urethral and anal-erotic features, as derivatives from the organ erotism. In the tic and catatonic activities the urethral component appears in the incapacity to endure strain; there is an urge to discharge at once every increased stimulus, every affect, by a motor-reaction. The rigidity, negativism, muteness, etc., are more conspicuously anal-erotic trends.

Ferenczi finally contrasts the transference neurosis characteristics of hysterical conversion with the narcissistic neurosis features of the tics—and other stereotypies. In the latter the traumatic ego (organ) memory forces itself to the fore on every occasion. In a manner of speaking tics and catatonias are "ego-hysterias." Expressed in the libido theory terminology the hysterical conversion-symptoms are expressions of (genital) object love clothed in the form of autoerotism, while the tics and catatonias are autoerotism which has to some extent adopted genital qualities.

2. BERKELEY-HILL, O.: *Mohammed*.—Freud's ideas of psychical determinism as valid in the analysis of historical characters is here applied to the study of Mohammed. Fantastical as it might appear because of the

remoteness of the material, the author cites Abraham's valiant attempt to subject an ancient Egyptian to the general method as offering warrant for his temerity. As a matter of historical record he says that the details available for a study of Mohammed's life are as rich as those of Luther or Milton. Amenhotep and Mohammed show striking similarities in their parental complexes. Mohammed, being early deprived of his father, falls into line through his grandfather's influences. Both sought and found, through immense sublimations, solutions of their conflicts in waging war lifelong and persistent, on the traditions, religions, social and political, of their people. Amenhotep's sublimations, like those of Jesus, were more definite than those of Mohammed, in that the Father hatred finally achieved a love for all created beings. "Constructive Radicals" would perhaps be the definition in modern political terms.

The author shows how the revolutionary tendencies of the Egyptian and Islam both were tinged with compromise factors. These are indications that parental control is not entirely lost. These compromises in the life of Mohammed are expounded in detail by the author. Allah became the magnified reflection of the personality Mohammed and from these divine prototypes, which were the outcome of their creative phantasies, came the fiery zeal that permitted the wielding of the great power which made his career so remarkable in the history of mankind.

Both Amenhotep and Mohammed were meticulously monogamous in a milieu of the grossest polygamous permissions. The author now traces in detail the early influences in Mohammed's upbringing, laying particular emphasis on the early separation from both father and mother. He also emphasizes his excessive chastity in spite of the universal sexual vices of his surroundings; Mecca and Medina possessing all of the allures of a most perverted atmosphere.

This chastity and its "incestuous fixation" conditioning—*sublimated*, is brought out most interestingly by the author. His wife, Khadijah, chosen when he was twenty-five, was fifteen years older than he, and already twice a widow. He was punctiliously faithful to her for twenty-five years. "The pride and tenderness of the venerable matron was never insulted by the society of a rival." She was a perfect replacement-figure (unconscious) for his own mother, for it was only as a widow he had ever known his own mother. Mohammed had two sons and four daughters. The former both died. His "mother complex" later revealed itself in his "daughter complex"—for at the age of fifty, Mohammed became betrothed to a girl of six years of age. He married her three years later. Still later two wives bore the name of his two daughters; both married. A number of features bearing on his mother, daughter, and sister fixations are revealed in his later marriages. His "reforms" of marriage and divorce, denounced by his Christian biographers as

"monstrous license," were, according to this study, evidences of the working out of his own complexes.

The author sketches most interestingly the general ideas of religious faith and fanaticism as seen in the Mohammedan group psychology conditioned as it is upon the unconscious complexes of its founder and reflected in the personal unconscious of its devotees. Here are lessons for the practical politician.

3. MOXON, C.: *Psychoanalytical Study of Christian Creed*.—This study is so compressed that it would require reprinting to adequately present it. The author's conclusion must suffice. "The Christian Creeds are compromise formations. By their appeal to unconscious needs they have long escaped the moral and rational criticism of progressive intelligence. The result of the insight given by psychoanalytic study of the Creeds will hasten what Ernest Jones terms the 'unmasking' of their symbols and the substitution of more adequate embodiments of human ideals."

4. *Communications*.—The first of these short articles by Eisler presents some womb and birth saving phantasies in dreams. A second by Daly deals with *number symbolisms*. 935 is resolved into 93, 35, and 15. They are all resistance symbols to his analyst. 93 a doctor whom he dislikes. (Creative necessity disliked. Abstracter's interpolation.) 35 a doctor who is a good chap. (Intercourse by masturbation. Abstracter's interpolation.) 15 has no doctor. (Masturbation needs no one else. Abstracter's interpolation.) His wife is associated with 35. (She seduces him. Abstracter's interpolation.) Daughter 15. (Masturbation fixation in daughter. Abstracter's interpolation.) 95 no associations. (No creative possibilities by masturbation. Abstracter's interpolation.) His wife's name is Mona. 9 is the association. (Creative possibilities through wife, 9 months pregnancy. Abstracter's interpolation.) The author then resolves further the number symbolisms. (Automatically and empirically interpreted by abstracter.) 5 and 6 not satisfactorily explained. (Masturbatory and homosexual components in conflict. Abstracter's interpolation.)

Dr. Bryan and Dr. Herman contribute short notes.

5. *Collective Reviews*.

Miscellaneous Abstracts

Dr. Alexander Pilcz, in the Wiener Klinische Wochenschrift, for November 9, 1922 (Jahrg. xxxv, No. 45), describes a peculiar case of depersonalization after intestinal poisoning from meat. The first case of similar disturbance of consciousness was described in 1873 by Krishaber. Cases were later described by Taine and by Dugas, the latter of whom suggested the name of depersonalization, which has since

been generally adopted. The characteristic feature of the disturbance is loss of the feeling of reality. The patient's perceptions are not accompanied by the conviction that they are real, they seem to be mere shadows; the patient feels that even his own body does not belong to him. Symptoms of this sort are usually observed in hysterical and epileptic confusional conditions or in the cadre of depressive states. Pilcz' case offered peculiarities; from both clinical and etiological points of view conforming little with previous descriptions.

The usual mental disturbances following intoxication from meat are Mynert's dementia, acute delirium, or Korsakow's psychosis. It was impossible to place Pilcz' case in the manic depressive group as there was no anxiety nor depression, either subjective or objective, no retardation in the psychomotor field, no disturbance of sleep. There was less warrant for placing it in the schizophrenic group. The case was unlike that described by Janet, for there were no signs of psychasthenia; and also unlike that of Krishaber, for there was never any feeling of dizziness, and, further, no symptoms connected with the vascular system.

The feeling of depersonalization developed in a highly acute form as the sole and isolated psychopathological symptom immediately following meat poisoning, in a patient who had previously been healthy and had never had any psychoneurotic disturbances. The symptom persisted for about a month and a half, remaining for several weeks after the gastrointestinal disturbances had subsided. It could not be determined whether the recovery was the result of the therapeutic agencies employed or whether it was spontaneous. However, taking into consideration the etiology of the case, there may be justification in assuming that the symptom was influenced by the antiseptic treatment directed to the gastrointestinal tract. For this reason and because of the small number of similar conditions hitherto reported, Pilcz thought the case worthy of attention.

CLARA WILLARD.

BOOK REVIEWS

FORENSISCHE PSYCHIATRIE. Pt. II. Sachverständigentätigkeit. (Samm-
lung Göschen). Walter de Gruyter and Co., Berlin and Leipzig,
1922.

This second volume of Weygandt's work on forensic psychiatry will be a valuable aid to those who are called on to give opinions as to responsibility for crimes or to determine the capacity for performing certain military and civil functions. Dr. Weygandt gives prominence to the view that the opinion of the psychiatrist is more than one among a number of factors of equal importance in a judiciary process, being often the cornerstone for the whole foundation upon which to base a decision. After discussing the laws and usages peculiar to German courts in regard to seeking expert psychiatric evidence, he enters upon the subject of forensic psychiatry in general, discussing it under the heads of the technique for making examinations to determine responsibility; malingering; the special forms of insanity with the degrees of incompetency entailed thereby; the symptoms, prognosis, etc. He also discusses the difficulties sometimes encountered by the psychiatrist in cases where the judges, unable to find any normal motive for a deed, call for an explanation of abnormal conditions which might furnish a connection between the mental attitude of the criminal and the crime. These difficulties, he states, are especially perplexing where the abnormalities are of transitory nature. Some suggestions are given which the psychiatrist would do well to keep in mind in solving such problems, *i.e.*, the person in question may have suffered from a frustrated form of one of the neuroses or psychoses; there may have been temporary impulsive insanity; or automatic actions; or emotional paralysis, or extreme exhaustion; or intoxication from loss of sleep. In many cases alcohol or a latent syphilis of the nervous system may furnish the clue to the condition.

In regard to hypnotism, the author states that it has a certain forensic significance, for it lies within the range of possibility that crimes may be committed by persons who have been placed in an unconscious condition by hypnotism. It has never been proved, however, that occurrences of this sort have really taken place. It is possible to persuade women to sexual delinquencies under waking suggestion, but accusations in this direction should never be credited without witnesses, for the accusation may be due to hysterical tendencies. The excuse of hypnotism for the commission of grave crimes should always be regarded with suspicion because both hypnotism and waking suggestion are usually powerless to

produce actions far out of the ordinary line of thought of the person influenced.

In conclusion it is stated that the psychiatrist may be a valuable aid in solving problems connected with spiritualism and occultism. The book contains a full index which permits ready reference to any of the subjects discussed.

SOCIAL CHANGE. By William Fielding Ogburn. Published by H. W. Huebsch, New York, 1922. Pp. 365. Price \$2.00.

This work of Ogburn's is one of the most stimulating studies of human behavior that it has been the fortune of the reviewer recently to read. The psychiatrist and the psychoanalyst will have their attention immediately arrested by these two statements in the preface: first, "It is thought that the most effective check against error is an examination of the sources of one's own prejudices," and second, "No one indeed ever honestly knows the origin of his ideas," and will at once admit that the author certainly appears to start out upon his quest with an attitude of mind which promises much of interest.

The book as a whole may be said to be occupied essentially with the problem of whether that complex of factors which have resulted in what we are pleased to call civilization is essentially dependent upon man's nature as such, that is, his constitution, his hereditary qualities, or whether on the other hand it is the result of the accumulation at a constantly increasing rate of discoveries and inventions. The author's conclusion is almost uncompromisingly that the second state of affairs expresses the facts or at least he would say that if there have been any fundamental and far reaching changes in man's nature since the beginning of that series of events which has resulted in civilization, there is no sufficient evidence of such changes, while on the other hand the evidences of the increasing complexity of society as the result of discoveries and inventions is very considerable. The argument is followed through very convincingly, and the conclusion is at least suggestively helpful for all those interested in human betterment, for if mankind is to all intents and purposes unchangeable, his cultural environment certainly does permit of more or less modification.

The results of nature on the one hand and nurture on the other, as they are wont to be called, have been a source of argument for many a day and the results of the two have been consistently and continuously confused, much to the detriment of present-day social and psychological problems. The author points out that methodologically the way to proceed with the situation is to study first the cultural factor, because this is directly connected with a description of the phenomena, and description is a necessary precondition to analysis of causes. Proceeding in this way he arrives at the very interesting conclusions stated above, and incidentally cites many others of very great interest. For example, if man

has physically and physiologically remained comparatively stationary for the past 25,000 years it would seem that this state of affairs, while precluding the possibility that man could be changed in these respects to any extent, would imply that culture was a very flexible state and might be altered with a fair degree of readiness. He analyzes this assumption and not only points out the more or less obvious fact that certain inventions and discoveries cannot be made until they are adequately backgrounded by preceding inventions and discoveries, so that there is an orderly cultural progress, each stage depending upon the preceding, but he cites some 148 instances of important inventions and discoveries which have been simultaneously made by two or more individuals at approximately the same time in different parts of the world, showing that this dependence of cultural advance upon the past is much more deterministic in type than is ordinarily supposed, and that culture, therefore, in its various states is presumably not so modifiable as first thought would lead one to expect and as considered in comparison to the practical fixity of man's anatomical and physiological makeup.

Touching upon the hypothesis of the correlation between cultural and psychological stratifications, which the reviewer has discussed in his *Foundations of Psychiatry*, it is of interest to note the author's reference to the comparison of the cultures of existing tribes with the cultural periods of prehistoric times. Thus, the Bushmen are the same peoples racially as the Aurignacians of the last ice age in Europe, so the Australians are Mousterians, and the Eskimo are the Magdalenians.

Finally, the author discusses the modifiability of culture and has a great deal to say particularly on the subject of recreation, largely as a socially acceptable way of discharging certain primitive instinctive tendencies. This chapter of his book should be very interesting to social workers of all types.

WHITE.

QUELQUES TRAITS DE LA VIE DE JESUS AU POINT DE VUE PSYCHOLOGIQUE ET PSYCHOANALYTIQUE. By Georges Berguer. Edition Atar, Paris and Geneva.

THE PSYCHIC HEALTH OF JESUS. By Walter E. Bundy. The Macmillan Company, New York.

There was a time, early Victorian, we think, when reproach was inevitable for one "who would peep and botanize upon his mother's grave." The uplifted eyebrow of disapproval has not entirely passed away when "man and monkey" are linked in causal relationships. Happily "touchiness" is being more and more comprehended as a subjective difficulty within the "sensitive" soul rather than a valid appraisal of the objective projection.

In the sphere of religious activities we also observe a broader appreciation of comparative values although the human animal still shows

indubitable evidences of his adolescent emotivity and narcissism in his intolerance of other functional values than his own.

Human Behavior has fortunately come to occupy the front row of interest and psychological valuations are being more and more subjected to careful judicial estimations. It is but natural that group behavior—as a special manifestation of the developing herd instinct, in both its ego and libido trends, should be submitted to analytical investigation and the newer psychological methods be found of transcendent value in such studies.

Religious groupings are among the most striking of such segregations and efforts to understand them in terms of inner affective needs are becoming more promising and more capable of reasonable discussion.

In the western world those group behavior segregations more or less adhesive about the principles of Christianity and most intimately allied in their focal symbolizations to the person of Jesus have occupied a place of transcendent interest for the past two millenia. The functional values of this concentration have been appraised in thousands of ways and all along the line evidences of better and better understanding are pushing into more settled convictions.

The serious methods of science in this work of valuation have become increasingly applicable and none more promising, although as yet but falteringly followed. Reproach no longer deters, disapproval is sympathetically met with, and "touchiness" respected. Yet the research into group behavior and its inner motivation advances, and study of religious experience has become valuable. These volumes are but two of a flood of witnesses to this advancing group of investigations that would better comprehend the workings of the human "soul." Different as they are in method, they are at one in their aim. Jesus as person, and Jesus as functional symbol are here dealt with.

Berguer sets forth, as a doctor in theology, the inner significance of the functional values of the symbolizations which reached concrete expression in the life, the sayings and the influences of Jesus. He seeks to set forth the working utilities for society of the principles which underlie the essence of Christianity. He does not discuss how far below the goal society as a whole still gropes. He throws a light upon what that goal signifies, as worked out by serious students of the unconscious in its collective aspects. Utilizing the tools which at present are termed psychoanalysis he would offer some suggestions of the way these symbolizations are valuable in combating individual disintegration, through the phenomenon conceptualized behind the terms Introversion and Regression in their pathological settings. Christianity as a remedy in combating "soul" disease is what he tries to set forth, both in its individual and social aggregate sense. What it is, and how it works, these he makes a valiant and valuable attempt to outline.

Thus, to outline but one facet of his discussion in his chapter on "Temptations of Jesus" he would show how the mechanisms of "Introversion" work. As glimpsed by the psychoanalytic methods, particularly studied by Silberer (see his *Problems of Mysticism*, Moffat, Yard and Co.), human introversion shows at least three characteristic trends which appear as functional compromises with spiritual death—i.e., complete regression. (Suicide, murder, criminality psychoses; stealing, dishonesty, dishonor neuroses, etc.) These functional compromises are quite comparable to the three temptations of Jesus. Silberer enumerates them as (a) the relapse to magic; (b) the schizophrenic splitting; (c) the development of mysticism. When Jesus is tempted to change stones into bread he is faced with the magic formula—whose present day face we speak of largely as pseudoscience. To "cast himself from the mountain and be unhurt" would require a schizophrenic dissociation from reality, whereas in the problem of the "money lenders" can be recognized in Silberer's classification the innumerable hypocrisies surrounding the conceptions and generalizations, relative to worldly power and success.

Much as one is tempted to deal further with Berguer's very able, even though fragmentary discussion, as to the functional values of symbols, as factors in individual health and happiness, and social progress, we must pass to our second work.

Bundy's book is of different meat. As associate professor of English Bible in De Pauw University, he has the same theological platform, but his arrows go in quite a different direction. Bundy has been reading a number of studies relative to the imputation that Jesus was a lunatic, and that therefore no good can come out of Israel. He does much more credit to biblical scholarship than can be found in the pathographers of the life of Jesus, and, in the reviewer's opinion, disposes of them in quite conclusive a manner. Such pathographers, Soury and Binet-Sanglé, who may be singled out as representative, (Chapter III), had they had the insight that Berguer, for instance, had had of mental mechanisms, would never have emitted the stupidities which Bundy disposes of in quite a different manner. Bundy annihilates them at the conscious level from the records. He shows that they were bad historical students. They were. And this work shows how ridiculously inadequate they were to handle the historical material. Here, too, had Bundy not relied too much upon what we, cognizant perhaps of a modified superiority in our "Newer Psychiatry," term the "static, descriptive psychiatry," he could the more completely demolish the Soury and Binet-Sanglé "paranoia" hypothesis.

The world of to-day, and this includes the Soury and Binet-Sanglé devotees, is all too prone to despise and deprecate what it is incapable of understanding. It all too frequently hides its ignorance of large affective reactions behind the deprecative terms, crazy, cracked, etc. It laughs

at things which poets, philosophers and "dreamers" are trying to comprehend, and measures values, as in the third temptation of Jesus, on the "Money Lenders" too much in the terms of worldly success. Thus, if Bundy had become conversant with the problems that psychoanalysis has set itself to unravel, instead of relying upon the "Krafft Ebinger" stage in neuropsychiatry, he would have found weapons to dispose of the pathographers of Jesus which would have given them as definite a consummation as that found by Hamlet in the final sword thrust to the lecherous uncle of that soul tragedy.

Yet in spite of his limitations he gives a wholesome *coup de grace* to those who would consider Jesus as a "paranoiac." Yet, suppose he were so appraised by the Soury-Binet-Sanglé group, still all too prevalent in our present day conceptions, can no good come from the "psychopath"? Are not our biographies, pseudobiographies aside, of all men of genius filled with smug derision at their "smallnesses," their "eccentricities," their "paranoias"? Are they not all made lower than ourselves (biographers ourselves) by the tittle-tattle of their stomach-aches, their arithmetical fallacies, their group convention banality nonobservances? Do they not all give the lie to our most tightly hugged hypocrisies?

When Jesus at a supreme test, stated "render unto Caesar the things that belong to Caesar and to God the things that are of God" did he not state what psychoanalysis has shown that when *Ego* values and *Libido* values become entangled (displaced) then disaster follows in the Individual and in Society. When self-preservation instinctive trends become confused with creative (race-propagation trends) the fat is in the fire. And the poet, the philosopher and the genius has always attempted to isolate and keep apart the things which belong to "Caesar" and those that are of "God."

In the turgid current of daily events these two volumes float up for consideration. They are both of interest and of value. They both show sincere effort and are backed up by honest workmanship. They are recommended to our readers as striking contrasts to many others, which perhaps are more vigorously applauded by their publishers but which are but flotsam and jetsam in that same sea of many appearances.

JELLIFFE.

FANTAZIUS MALLARE. A Mysterious Oath. By Ben Hect. Drawings by Wallace Smith. Pub. by Covici-McGee, Chicago, 1922.

The psychic tendency in "Mallare," described from a psychoanalytic point of view, closely resembles that in "Susan Glaspeel," "The Verge," and D. H. Lawrence's "Aaron's Rod"; it is of a piece with Clare Boothe's mermaid dream. Biologically, it is an insistence on self-impregnation. It is a rationalization of the interlacing and conflicting impulses that meet at that momentous break between the stage of nar-

cissism and the following stages of homosexual and heterosexual acceptance.

The plot of "Mallare" is briefly: Mallare became an artist and sculptor to express his dissatisfaction with life. But after a time his dissatisfaction turned into supreme contempt. It was no longer the details of everyday existence that were unsatisfactory; it was existence itself. Life became too stupid to deride. So Mallare destroyed all his pictures and turned his back on the sort of life that all sane men lead. His argument, consciously or unconsciously, was, "I feel in myself a vague consciousness which transcends all space and time. Perhaps it is only that which is real. Perhaps the life of a sane man is a nightmare that I, a god, floating in space, have been dreaming." Therefore Mallare ceases to pay attention to anything outside himself and sinks inward, hoping to find his way back to his godhead. He decides, for a reason not stated, that he can do this only through a woman.

He acquires a gypsy girl, Rita, of whom he attempts to obtain complete possession through his mind alone. But Rita, who longs for his caresses, tempts him with her body, and Mallare flees from her; he comprehends that she would betray him to his own physical senses, which produce satiation after a mere physical possession. In the street a beggar approaches him. In his agitation he mistakes the beggar for Rita, who, he thinks, has followed him, and he kills the beggar and goes home believing he has put an end to the temptation that was dragging him back to sanity.

When he finds Rita at his home he supposes that she is a phantom produced by his unconscious. He may now safely approach her since, as a ghost, she can no longer appeal to his material senses. But, since Rita is flesh-and-blood and not a ghost, he finds the "phantom" as dangerous as the real woman. He tries to rid himself of her attraction by turning his desire into hatred and maltreating her. Leaving her for dead, he wanders out into a snowstorm. When he returns he finds his "hallucination" still there.

Rita's love for him has turned to hate. She attempts to stab him, but Mallare, overcome by the absurdity of the idea of being killed by a creature of his own fancy, laughs in her face, and she lets her dagger fall harmlessly. She revenges herself more subtly by allowing herself to be raped before Mallare's eyes by a deformed negro servant, Goliath; then she leaves the house.

Mallare supposes that his unconscious has come to his relief and produced this revolting image so that, like an emetic, it might rid him of the "phantom" which had apparently passed beyond his control and taken on a life of its own. Nevertheless, once the girl is gone, he finds he has an intolerable longing for her. A weeping, remorseful side of his nature dogs his footsteps and will not let him rest. Harassed on the

one hand by his sane love for the departed Rita, and on the other by his desire to unravel existence within the darkness of his own ego, he calls for help to his Superconscious, to the God Mallare, of whom he considers himself only a part. There is no answer. The book ends with the Hebrew words: "God, God, why hast Thou forsaken me?"

This is the story. It is evident, of course, that it is not intended as a romantic melodrama. We feel instinctively that it has an underlying, logical sequence, however unmotivated some incidents may appear in consciousness. In what way does this fantasy connect with real life as we know it?

Mallare does not reach his Godship. Freud formulated the theory of the libido and then, being essentially a sane man, was content to watch how the libido worked, instead of tracing it to its source. It may be that eventually we will know something about this source; but for the next few thousand years we will probably be busy determining and putting aside false clues like the one in this book. It may also be that the only gateway to the discovery is personal death, and so we may never comprehend the business on this side.

The clue in this book is false because Mallare, instead of retiring into nonreality, retires only into a confusion of thought. At his most fantastic moments he does not cease to deal with reality; whittle and color them as he will, the sublimated conceptions in his brain continue to be remnants of his physical experience and not emanations from the direct source of life.

When the story opens we find Mallare already dissatisfied with life. Those of us who are content to explain materially whatever is capable of such explanation would say that this dissatisfaction is not due to an intrinsic discrepancy between Mallare and the world of sane men, but to the fact that everyday circumstances have not been favorable to Mallare's development. As a child or a young man Mallare was able to obtain a respite from his actual surroundings by imagining himself in a world where everything was made for his comfort and glorification—where, in fact, he was God. Here he was happy—until his physical growth reached the stage that necessitates a heterosexual attitude on the part of the mind.

Now develops a terrific conflict. On one side there is the libido's all powerful demand that he go out and seek a mate. On the other side is his own frantic clinging to his narcissistic deification—the only happiness he has ever known. This happiness he has been sure of; why should he leave it and run the risk of being caught beyond all hope in the clutches of the harsh physical life of which he has come to feel so great a terror? He tries to compromise the issue by accepting a woman in fancy only, and attempts to keep his physical desires at a distance by calling them names.

But the plan does not work. His lust becomes aroused and tends

toward complete heterosexualism, thus threatening his dream world with extinction. For our fancies are based on physical sensations, and the full development of our fancies leads finally to a physical goal. Thus foiled, Mallare tries to see his woman in as repulsive a light as possible, in order to make her so nauseating that no part of him could possibly want to keep her. He does this by imagining her in a purely carnal relationship with the most bestial part of his nature (symbolized by Goliath); but while this idea fulfills its purpose in part by making Rita undesirable, it also thwarts its own purpose by making her more irresistible than ever. Mallare is agonized past all endurance by this result, especially since his own conscience, aroused at last, follows him and fills him with remorse. He cries in vain for someone—his father-imago, a glorified edition of his own more impersonal self, his more conscious reasoning, in fact—to get him out of his dilemma.

The dedication of this book is one of the finest pieces of writing I have ever been fortunate enough to read. The story itself is conveyed by imagery that is in places extraordinarily weird. I recall such phrases as "windows break inside of me," "those veteran masturbators marching heroically under the gonfalons of virginity," "man crawls in a circle round himself and fancies himself an invader—a pathologist," "the city lingers in the snow like a feeble burlesque," "My words return. Ah, tried warriors, covered with the grime of battle—they troop back to my mind out of the dark." On pages eighty-six and eighty-seven are statements which, except for their vehemence and poetry, are as coldly unassailable as anything man ever arrived at through physical experiment. They are a protest against man's inability to rise above his own libido, which he is capable of seeing impersonally. The fact that this point of view has been occasioned originally by the rationalization of a disinclination for physical sexualism does not, in my opinion, invalidate the legitimacy of the conscious protest.

M. GORLICK.

DREAMS AND THE UNCONSCIOUS: In Introduction to the Study of Psychoanalysis. By C. W. Valentine. Published by the Macmillan Company, New York, 1922. Pp. 143. Price \$1.50.

THE HIDDEN SELF AND ITS MENTAL PROCESSES. By H. Ernest Hunt. Published by Moffat, Yard & Co., New York, 1922. Pp. 172. Price \$2.00.

Of the making of books there is no end, and those who are interested in the spread of the psychoanalytic movement should welcome all of the various works that are now coming out and dealing with this new psychology from one or the other angle. Many, if not most, of these books, of which the two named above are examples, are obviously intended for popular consumption and are more or less expository in

form. Aside from these characteristics it is frequently rather difficult to discover why many of them have been written other than as they testify to the interest of the authors. They usually contain very little, if anything, that is new, and not infrequently misstate fundamentals.

Professor Valentine's book, "Dreams and the Unconscious," is evidently written from the standpoint of the teacher who is interested in analysis, although the audience to which he is addressing himself is rather difficult to define. While the book undertakes to set forth merely the principles of psychoanalysis, it is rather sketchily done and in parts at least it is strongly suggestive of a lack of profound appreciation of those principles by the author. This is particularly true of his discussion of repression (p. 115ff). He seems to have a great deal of difficulty with the understanding of "normal" and comes to the rather astounding conclusion (p. 87) that normal persons are in the minority.

For a kindergarten presentation of psychoanalysis it is rather difficult to understand why the author should engage in controversial topics. He seems possessed of the idea that psychoanalysis is not such a new thing as its proponents would have us believe, but that many of its tenets already resided, at least by implication, in the psychology of pre-analytic days, more specifically in the association psychology of that time. The reviewer is perfectly willing to agree that all of the implications and utilities that Jung has wrung out of the association method were there before he touched it, quite in the same way that the calculus by implication is contained in the multiplication table, but he can see no special virtue in such a point of view. The distance between the old psychology and the new is long or short depending upon the unit by which it is measured, but for those psychotherapists who were struggling with the old ideas and longing for something better, psychoanalysis was little short of a revelation.

In the "Hidden Self," Hunt has undertaken to present the psychoanalytic viewpoint in a popular way and has succeeded in unfolding easily and interestingly his viewpoint with a minimum of errors and a maximum of interest. He uses the word unconscious quite incorrectly (p. 4) to include everything that is not in the field of awareness. He apparently believes in maternal impressions (p. 7) and telepathic dreams (p. 43ff), but otherwise his presentation is sufficiently orthodox and very readable. His chapter on rationalization and sublimation is good and his remarks on work (p. 88) especially stimulating. All the way through the book has a certain decided virtue from the point of view of the reviewer, namely it is calculated to uncover for the average reader that host of dexterities which the man in the street uses for self-deception and for the deception of his neighbor, and which are repeated in the contacts between nations. In other words, it calls attention in a very useful way to the petty tyrannies, the hypocrisies, the hates, the jealousies,

the prejudices of mankind and how they work to their own and others' undoing. Such literature the reviewer believes is useful, for certainly if this world is to get out of the wallow of hate into which it has been precipitated by the late war it must have a clearer vision upon itself and the individuals who compose it than it has at present. The reviewer would only comment in closing upon the fact that the author is rather too naïvely optimistic of the benefits that may immediately accrue from the psychoanalytic viewpoint.

WHITE.

PUBLIC OPINION. By Walter Lippmann. Published by Harcourt, Brace and Co., New York. Pp. 418 and index.

A timely book and a much needed leaven in a democracy the leaders of which are constantly and glibly talking of public opinion not only as if it were a tangible, ponderable, concrete entity but something that could easily and at any time be determined in regard to any pending issue.

This book undertakes to analyze the stuff of which public opinion is made up, it discusses the affective factors that so frequently distort and determine perception, it tells us something of the way news is gathered and how it is presented, in short it is an attempt to dismember the complex, public opinion, and see what results.

In addition to this analytical aspect of the book it has a constructive aspect which is included in a series of suggestions touching the functions of government and the manner and machinery of governing. Inaccuracy of information as to the actual facts of a given situation is inescapable so long as the information must come from interested parties. Therefore the author advocates a bureau of information, made as independent as possible, which shall have the function of uncovering the facts in any issue, impartially, so that the responsible administrators and executors can act upon them and also as the material about which an informed public opinion may crystallize. Such a centralized bureau of information would not only prevent duplication of work by different agencies, and discover the facts in accordance with which action must be taken, but it would become an immense center for sociological information and experiment and furnish such studies, statistical and otherwise, of enormous social material as to be of inestimable service in furthering the day when sociology shall be recognized on an equal footing with the other sciences because at least it will be able to predict.

WHITE.